

A
DEMONSTRATION
OF THE
MESSIAS.

In which the Truth of the
CHRISTIAN RELIGION
is defended, especially against

The Jews.

PART II.

By the Right Reverend Father in God,
Richard Lord Bishop of *Bath* and *Wells*.

IGNATIUS *ad* PHILADELPHEN.

Τὸ δὲ Ἐυαγγέλιον ἀπόστομα ἔστιν ἀφ' αὐτοῦ· Πάντα
ὁμῶς καὶ ἔστιν ἐὰν ἐν ἀγάπῃ πιστεύῃ.

L O N D O N,

Printed by *J. H.* for *W. Rogers* at the *Sun*,
and *M. Wotton* at the *Three Daggers*
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T H E
P R E F A C E.

THE following Papers were, in great part, written many Years ago. They were design'd for the Press; and I had, in my Preface to the First Part, intimated such an Intention. Many things since fell out, which hindred me; which I will not trouble the Reader with.

Perhaps some may expect an Account why I publish them at all, rather than an Apology for my not doing it sooner. I will deal clearly in that Matter. Some Years are past since I was engaged in the Theological Lecture of the Honourable Robert Boyle, Esq; . What I delivered on that Occasion, is intirely contained in the first three Chapters of the following Discourse. I was very much sollicitated to print those Lectures. I was not willing to do it, they being but a Part of what I designed for this

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Volume: Nor did I care so far to impose on the Reader, as to reprint in another Edition, what he had bought separately before. Hereupon, I being pressed by some who ought not to be denied, I did at last consent to publish those Lectures, with some other Papers which lay by me; and thereupon did put the following Papers together.

For the Work it self, I hope it will be the more favourably received upon account of its Design. It is a Defence of our common Christianity. It meddles not with any of the angry and contending Factions among our selves; It calls for no Fire from Heaven, nor for the Sword of the Secular Power against those who divide from us. It advanceth no Propositions that can create any Jealousie in Princes, or beget any Misunderstanding between the Clergy and Layety: It meddles not with the little Opinions which divide the Church, and which are the Darlings of the several Demagogues among us. It erects

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no new Schemes in Divinity; nor does it quarrel with any that can deserve the Name of Christians. We have long enough drawn our Swords against each other, and have been Gladiators in this fighting Theology. It is high time now that we turn our Force against the Common Enemy of all Revealed Religion. This is the utmost of my Design.

And this was the Design of the Honourable Founder of the Lecture abovementioned; and to this purpose I heard him discourse most pathetically, one of the last times I had the Honour to wait upon him. He declared, that he thought we were concerned now to defend our common Religion: And accordingly he took care that his Lecture should be employed that Way, and not upon the Disputes agitated between the several divided Parties professing Christianity. I have often reflected upon that Discourse of that very excellent Person; and it gave me Encouragement to pursue those Studies which tend to that excellent End.

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I do think it high time so to do, and do more and more think so; since *Atheism and Contempt of all Revealed Religion* have prevailed of late Years. We have lived to see *Moses* derided, and his *History* ridiculed and exposed; and the *Writings of the New Testament* made the Matter of *Drollery and profane Contempt*. We have those among us, who are forward to carp at and find *Flaws in the Sacred Volumes*; and that industriously make it their *Business* to run down the *Inspiration*, and overthrow the *Credit of these Holy Oracles*.

I have to do with the *Jews* in the following *Papers*, who impugn *Christianity*, and object against the *Writers of the New Testament*. Some among us use the same *Objections*; and the *Answers* given to them will be of as great *Force* against the *Deists* and *profane Scoffers* among our selves, as against the *Jews*.

I have taken all possible *Care* to inform my self what it is that the *Jews* have

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have to object against Christianity. To that Purpose I have read over their several printed Nizachons, and R. Isaac's Book, which he calls Chizuck Emunah, which are Books filled with Objections against Christianity, and treat of that Matter, ex professo. I have also considered a Portuguese Manuscript, which I often quote, in the following Papers, under the Character of MS. Lusit. Some Account whereof I ought to give the Reader. It is as follows. I own to have received it from my Learned and worthy Friend the late Dr. Cudworth. The Doctor had the Curiosity to visit Menasseh Ben Israel, when he was in England; and being desirous to know of that Rabbi, what the Jews had to object against Christianity, he delivered him the aforesaid MS. as that which contained the Jews Objections against the New Testament. He did not, indeed, own it to be of his own Composing (the Jews are too

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cautious and reserv'd in that Matter) but I have some Reason to believe it to be his ; and more to think it to be esteemed as a Master-piece, at that time, among the Jews. Be that as it will, I think it will do no hurt to a Christian, that well understands the Christian Religion. I do not know of any thing of moment in it, which is not considered in the following Papers ; if any such thing there be, I shall think my self obliged to consider it elsewhere. I have also considered the Papers of that subtle Jew, with whom Mr. Limborch was concerned, which are printed with Mr. Limborch's Answer. I have upon occasion consulted Abravanel's Commentary upon the Latter Prophets (as the Jews call them) in which that Jew attempts to overthrow the Christian belief. I heartily wish some Christian would consider that Commentary throughout, as C. L' Empercur hath done on Isaiah LIII. Whatever else that Rabbi were, I can affirm

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firm this, that in his Disputes against the Christians he did not proceed fairly.

I did draw up the Substance of the Jews Objections against the Christian Religion all together, into one Body, and intended it for the first Chapter of the following Discourse: But upon second Thoughts, and Advice of Friends, I did afterwards divide them; and so ordered it, that the Objections and Answers might lie together. It was thought that some might read the Objections, and never look after the Answer that lay remote. 'Tis great Insincerity to do so. And tho' they may do so still if they will, yet they cannot do it so compendiously as they might otherwise have done.

I have, in the following Controversy with the Jews, dealt with all Sincerity and Uprightness. I have represented their Objections with all Advantage on their Side; and have been so far from concealing the Force of their Objections, that I have rather given them greater Poyncancy than the Objectors had done.

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I have used no Artifice in my Answers, laid hold of no Pretexts that would not bear. I think a Christian ought in these Matters to be scrupulously Just, and to use all imaginable Simplicity. Our Holy Religion needs no Arts or Shifts. It is built upon sure Grounds; and needs not fear the strongest Reasoning and the greatest Wits that make Head against it.

*For my Answers to the Jews Objections the Reader will think it is his Part to judge. I have found it hardest to satisfy my self; and that hath always been my first Care. I am not (I hope) so vain as to over-value what I have done. I hope it may, however, be of some Use to the younger Students in Theology. I do not pretend to write for the Learned. I do not suppose I have said all that the Argument will bear; or what some others might have said, that have both more Learning, and greater Advantages and Helps than ever I could pretend to. I am aware
what*

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what some may object against what I have offered upon Mark IX. 13, 14. But that did not lie before me in the Jews Objection, and I was not obliged to run out of my Way so far. It is enough that that Matter be debated when it shall be laid before me. Acts VII. 16. is a difficult Place, and I could have been glad to have had better Light: But yet I think the Difficulty much abated, if it be not quite removed by what I have offered upon that Occasion. I hope the Jew does not think that a Book is to be rejected, because there are some Difficulties in it, or seeming Inconsistencies; for then he must reject their Law and their Prophets, unless they are able to account for all the difficult Places to be found in them. For the Genealogy, I do freely own that it is a perplexed Argument. But yet I cannot forbear to say, that the Jews have no Cause to triumph (as they are known to do) upon this Account. The main Question, in that whole

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whole Debate, is whether Jesus were of the Family of David or not? That he was so, was owned by the Jews in our Saviour's time, who had the best Opportunity of being informed in that Matter. Nor are the later Jews able to offer any Proof against it. They now quarrel with the Evangelists, and perplex the Christians with Objections against them, as not proving it. Whereas that might be a clear Proof, when it was first written, which may not be so to us, at this Distance. For the *Διασημαλα*, or Tesslera-decads, they are clearly adjusted in the following Discourse; and I think the Reges Omissi are fully accounted for; as also the second Cainan, and many other things, and enough offered to stop their Mouths, and to quiet the Mind of any honest and inquisitive Christian. I have not failed to represent their Objections fairly; and have given them their full Force. And as to my Answers, I have used no manner of Artifice or Trick, nor affirmed

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firm'd any thing without sufficient Ground.

On the other hand, I heartily wish I had no Cause to complain of the unfair Dealing of the Jews in their Disputes against Christians. This they are too often guilty of.

The reproachful Language which they bestow upon Jesus and his Followers, and upon his Gospel, are by no means to be excused. Their Fictions and their Blasphemies in their Toldoth and other Books are intolerable.

They represent Jesus as a Magician; and speak of him and the Gospel in Terms importing the greatest Contempt and Scorn. This does not commend their Cause: It rather gives a Suspicion that they use Railing for want of Argument. Their Fore-fathers did so. Instead of answering Jesus, they threw Stones at him. If Josephus the Jew be not mistaken, this Practice is directly against the Law of Moses. He tells us that one of his Laws was
this,

Nizach.
Ver. p. 34

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Antiqu.
l. 4. c. 8.

this, that no Man should blaspheme the Gods which other Cities received. I am sure nothing can excuse this Practice; and that the Jews are never to be tolerated in any Christian Kingdom or Country, with such a Liberty as this.

Nizach.
Ver.
236, 247.

Again, they relate things as written in the Gospels, and by the Christian Writers, which were no where written or owned by them. One of their Authors relates a Story of Jesus, that he bid a Man climb a Tree, and that upon it, he declared he could not help him. He relates how Jesus wept for the Death of his Mother; and the Conference he had with Peter and another Man; and the Search which Augustus made for him on his Birth; with several other things, which the Gospel no where mentions. This is foul Practice; and where Men take the Liberty of saying what they please, they may disparage the best Religion in the World, and hinder their Admirers from receiving it.

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I will not digress so far as to shew (which I might easily do) that the Jews, instead of considering the Merits of the Cause, by little Arts and poor Arguments endeavour to prejudice their People against Christianity and Christians.

This I will affirm, that, to perplex Christians, they do insist upon Arguments which have no Force at all; and 'twill be hard to conceive but they themselves must know it. Abravenel upon Isaiah VII. ver. 14. hath advanced a Notion about a natural and instituted Name, and which he magisterially dictates; which, upon Examination, appears to be void of all manner of Truth. He hath boldly asserted another Opinion to perplex Christians, in his Commentary upon Haggai, concerning the Importance of that Expression of the former and latter House, to support his Cause, which upon Examination, appears to be false, and so notoriously so, that it will be hard to conceive that he could

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could be ignorant of it, at that Time when he wrote those Words. These things I have considered in their proper Places. For the Portuguese MS. (which yet must be allowed to be a Master-piece) many of the Objections contained in it, are such, that they are not worthy of any Regard or Notice. The Reader will find how very weakly the Jews argue, from the following places, which are particularly considered in the ensuing Discourse. Matt. 1. 25. ch. 5. ver. 34. and 43. Mark 2. 26. Luk. 23. 34. Joh. 2. 20. Gal. 3. 16.

I find I shall be obliged to reserve some of my Papers, that are prepared for the Press, for a Third Part. This Second Part would otherwise swell beyond its due Proportion.

I cannot Promise any thing more. But if God should give me time and strength, what I farther design toward the completing this Work shall be under, at least, the following Heads or Lemmata.

A Dis-

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A Discourse concerning the Perpetuity of the Law of *Moses*.

Another concerning the Predictions of Peace in the days of the *Messias*.

Another to prove that the Promise of the *Messias* was not Conditional.

Another concerning the true Notion of the *last days*, as used in this Argument.

A particular Discourse upon *Gen. 49. 10.*

Another upon *Haggai 2. v. 6. &c.*

An Historical Account of the *false Christs*, That have arisen in several Ages of the *Christian Church*.

These above-named are ready for the Press. But I design also to add to them as follows.

A Discourse shewing, That the Doctrine of the Trinity, as it is delivered in the New Testament, is

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no sufficient Bar to the *Jews* embracing *Christianity*.

An Inquiry into the grounds of that Belief, that the *Jewish* Nation shall be converted.

And what we are to do towards their Conversion.

This must be divided into two Parts, shewing.

First, What Christian Kingdoms and States may do to this Purpose.

Secondly, What other Christians are bound to do; especially Men of Learning, and more especially the Clergy, who set themselves about so good a Work.

I have nothing farther, but to request the Reader to pray to Almighty God, That what is here offered may have due Success.

The



The Contents of the several Chapters Contain'd in this Book.

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rection of Jesus; and from those words, Joh. 2. 20. Forty and six years was this Temple in building. This must be understood of Herod's Temple; whereas Herod reigned but thirty seven Years, and finished his Temple-building in eight Years, as Ben Gorion affirms. The matter of the Genealogy to be considered apart: A particular Answer to the other Objections under this first Head. II. The Jews pretend that the History of the four Gospels is inconsistent with the Law of Moses. This they attempt to prove from Matt. 5. 34. compared with Deut. 6. 13. what Moses commands in one place Jesus forbids in the other; again, Jesus calls the loving one another a new Commandment and his Commandment, Joh. 13. 34. and chap. 15. ver. 12. whereas in truth, it was a Precept of Moses. Besides, Polygamy and Divorces, which were allowed by Moses, are forbidden by Jesus. A particular Reply to these several Objections, P. 93, 94.

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DEMONSTRATION
OF THE
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PART II.

CHAP. I

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IT is one of the most amazing things in the whole World, that the Nation of the *Jews* should obstinately continue in their Unbelief to this day. Their Fore fathers had great Advantages of knowing the Truth of things; and our *Jesus* gave sufficient proof that he was the *Messias*: The *Jews* in succeeding Times have been often baffled in their Expectation of a *Messias*, and have out-lived the Times that by their Prophets, and other wise Men, have been assigned for his coming into the World: and yet, after all, they continue to reject our *Jesus*, and live in an Expectation of a *Messias* still to come. 'Twill be worth our while to make a strict Enquiry into the Causes and Occasions of their Infidelity, in which Enquiry we may receive great Advantage to our selves, if we be not wanting to our selves.

But before I proceed to that, I shall shew that they do not want sufficient means of Conviction, and that the Christian Doctrine does not want sufficient motives of Credibility. Not that I intend, in this place, to enlarge upon that

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Argument; that would be too great a Digression here, and I have elsewhere said something of this matter. All that I design here, is to convince the *Jew*, that he hath as much reason to own *Jesus* for a true Prophet, as he hath to believe so of *Moses*: and to make it evident that by the same Arguments by which he, or any other man, is convinced that *Moses* was a true Prophet, by the same and greater, he may be convinced that *Jesus* is the *Christ*: moreover, that the four Evangelists, which report the Works and Doctrine of *Jesus*, are altogether as credible, not to say much more so, as the five Books of *Moses*. If this be made good against the *Jew* in this place, I gain my design, viz. to shew that the reason of the *Jews* Infidelity is not to be fetched from any want of Credibility in the *Christian* Doctrine.

And here I demand of the *Jew*, why he believes *Moses* to be a true Prophet, and embraceth the *Jewish* Religion? That he was born of *Jewish* Parents, and bred up in that Religion, is not sufficient to justify him in persevering therein. For then the *Turk* and *Pagan* will be also in as good terms as he, or any other; and had it been his chance to have been born of *Christian* Parents, that alone would have

have justified him in his continuing in that Profession. But this is so lewd a Principle, that the *Jew* will not own it. 'Tis not safe for any man to venture his Soul upon such Hazards. For though it be an Happiness to be born of Parents professing a true Religion, and this gives us a great Advantage, yet we ought to have more to say for our Religion: and we have our Reason given us to little purpose, if it do not serve us to examine the Grounds of our Belief.

I demand then of the *Jew*, why he believes *Moses* to be a true Prophet? In answer unto which the *Jew* may well be supposed to reply, that he believes this, (1.) Because many Miracles were wrought to confirm their Fathers in this Belief. (2.) Because what he predicted did come to pass. (3.) That they have an unexceptionable Tradition of the matters of Fact. (4.) Because the Writings of *Moses*, which contain the Religion which he taught and God confirmed, are worthy of Belief.

First, Because many Miracles were wrought to confirm them in this Belief. The Reason is strong and good, because it is incredible that God should confirm, by so great a number of Miracles, any Doctrine that is false. And therefore

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Moses was justly received for a true Prophet, because he did those Works which no Man, but he that was assisted, and sent by God, could do. But if for this Reason *Moses* was received for a true Prophet, for the same, *Jesus* ought to be acknowledged to be the *Messias*. He professed himself to be the *Christ*, and did confirm his Doctrine by Miracles, which did much surpass any that ever were wrought by *Moses*. I have elsewhere compared the Miracles of *Jesus* with those of *Moses*; *Jesus* did more than *Moses*, and was the Author of mightier Works than *Moses* was the Instrument of. They argued a greater Power, and a greater Goodness. They which *Jesus* did, were generally so many Rescues and Reliefs, not Plagues; as many of those were which *Moses* wrought. This power of working Miracles was inherent in *Jesus*, and was imparted by him to his Followers. And whatever the *Jews* plead in behalf of *Moses*, that he had power over all the Elements; 'tis certain that the power of *Jesus* was not restrained and limited; his Works were various, and the Effects of his power reached the whole Creation. The Devils felt it; it laid Restraint upon the Sea and the Winds; it wrought upon the Fish and the Loaves, upon the Swine and the Water, upon the

Fig-tree,

Fig-tree, and upon the Grave: He healed every Disease, and raised several from the dead, and raised himself the third Day.

Beside the many Miracles which *Jesus* did, there were many more wrought upon his *Account*, or by his *Power*. I will not insist upon the Wonders of his Birth; tho' he were born of a Virgin, and his Birth predicted by an Angel, notified by a new created Star, declared by the *Eastern* Wise Men, published by an Heavenly Host, and foretold several hundreds of Years before. When he was baptized, the Heaven was opened, and the Holy Ghost descended in a visible Form, and a Voice proclaimed him to be the Son of God. After this, he received from the *Father Honour and Glory* in his stupendious Transfiguration on the Mount. At his Death great were the Miracles that testified of him: The Sun was darkned for several Hours together; the Vail of the Temple was rent without any natural Cause; the Earth trembled; the Rocks rent; the Graves gave up their dead Bodies, and they after the Resurrection of *Jesus* went into *Jerusalem*, and appeared unto many. After all, he rose from the dead, gave Proof of his Resurrection, ascended after a miraculous manner into Heaven, and

Matth. 17.
2. Pet. 1.17.

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sent the Holy Ghost upon his Followers on the day of Pentecost, and enabled them to confirm by Miracles the Doctrine which he had taught.

And these Miracles were *not done in a Corner*. They were publick, and notorious, and permanent in their Effects. The Doers of them were watched and observed, and were never convinced of Fraud and Artifice. And whereas in the *Monkish* Miracles in after times there was a strict Eye upon those who should dare to call them in question, 'twas quite otherwise in the first times of *Christianity*; when that Religion was suspected, and the Professors of it hated by *Jews* and others. Then were Men not only permitted to detect the Fraud (had there been any) but had all Encouragement so to do.

Object.

But the *Jew* may possibly object against what hath been said in behalf of the *Christian* Doctrine, that we ought not to receive him for a true Prophet that preacheth down the Law of *Moses*, which was confirmed by unquestionable Miracles, tho' he be able to work Miracles in Confirmation of his new Doctrine; because 'tis possible a false Prophet may, for the trial of our Faith and Constancy, be permitted to work true Miracles. For thus 'tis written, *If there arise among you a Prophet,*

phet, or a Dreamer of Dreams, and giveth thee a Sign or a Wonder: And the Sign or the Wonder come to pass, whereof he spake unto thee, saying, let us go after other Gods (which thou hast not known) and let us serve them: Thou shalt not hearken, &c. Deut. 13.
1, 2, 3.

To this I answer,
1. That our Jesus did not preach down the Law of Moses, which God had confirmed by Miracles. He was so far from it, that he observed that Law himself, and tells us, that he did not come to destroy the Law or the Prophets, but to fulfill. Matth. 5.
17. And therefore the Objection hath no force at all, because it supposeth that for a Truth, which is notoriously false.

2. Nor can the Text alledged be applied to our Jesus with any shadow of truth. Because the Prophet there mentioned is supposed to invite Men to Idolatry, and to say let us go after other Gods (v. 2.) and to turn Men away from the God who brought them out of Egypt, (v. 5.) This, Jesus never attempted to do: He was so far from it, that he put Men upon the Worship of this God. And when he was tempted by the Devil to fall down and worship him, he rejects the Temptation with Indignation, saying, For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Matth. 4.
10.

serve. Where our Saviour refers to *Deut.* 6. 13. And adds a word to the Text: For whereas in the *Hebrew* Text 'tis, *him shalt thou serve*; our Saviour, very agreeably to the Context, and Version of the LXXII, and to prevent all Cavil and Subterfuge, and all Pretext for giving any religious Worship to a Creature, on pretence of directing it ultimately to God, hath it, *Him Onely shalt thou serve.*

3. That tho' I should grant (which I do not think my self obliged to do from the Text alledged) that such a Prophet might be assisted to work some Miracles, in Confirmation of his false Doctrine, and that even when he would draw Men from God to Idolatry; yet does not this come up fully to the matter in hand. For besides that the *Christian* Doctrine does not invite men to any Idolatry, it does not follow from hence, that God will ever assist any false Prophet so far, when he invites Men to Idolatry, as that he shall be able to work *more* Miracles to confirm his false Doctrine, than *Moses* ever wrought in Confirmation of the Truth. Be it so, that God permit, for his Peoples Trial, a false Prophet to work a Sign or two in Confirmation of Idolatry; is it therefore credible that he will continue to assist such a false Prophet to work *greater* Miracles than

than ever were wrought by that Prophet whom he sent? Miracles *are* a Divine Testimony, or they *are not*. If they are *not*, there is no reason they should prevail upon the *Jews* to receive *Moses*: But if they *are*, 'tis certain that the *greater* and *more* they are, the stronger is the Testimony; and if *Jesus* did more than *Moses*, we have more reason to receive *him* for a true Prophet, than the *Jews* have to acknowledge *Moses* for such an one.

4. Tho' we do not question but that the Law of *Moses* was from God, yet (as I have proved elsewhere) it was never designed to oblige all Mankind, nor to endure and continue for ever. We are misrepresented when we are said to oppose the Divine Law. This is a Charge can never be made good against *Jesus* or his Followers. The Law of *Moses* was partly *Moral*; all of which kind is taken into the *Christian* Religion, and obligeth for ever. Another part was *ritual* and *typical*; and that was of no use when the Type was completed, and the ritual unpracticable. Another was *political*, which fell of it self when the *Jewish* Polity fell. Those Precepts which were annexed to the Land of *Canaan*, and the *Temple*, ceased upon the Destruction of that Temple, and the *Jews* being dispossest'd of that Land.

These

These *Laws* were not pulled down; they fell of themselves.

I return therefore to the *Jews*; And we will take their own words to this purpose.
 Joh. 9. 29. *We know (say they) that God spake to Moses: As for this Fellow (viz. Jesus) we know not from whence he is.* This is the Language of them to this day. But I would fain learn why *they* should reject *Jesus*, who believe *Moses*? What excuse will they have, who believe one sent from God, upon less grounds than those which they have to entertain *him*, whom they yet reject? They *have* good ground to believe *Moses*, or *not*. If *not*, why do they believe *Moses*? If they *have*, yet they have the same and greater still for believing *Jesus*. I solemnly declare, that I do not see how they can excuse themselves upon their own Principles: Either they are guilty of too great Credulity in believing *Moses*, or of too great Infidelity in not believing *Jesus*.

When God was sending *Moses* to *Egypt*,
 Exod. 4. 1. to demand the *Israelites*, he said, *They*
 30. *will not believe me, nor hearken unto my voice. For they will say, the Lord hath not appeared unto thee.* Upon this he was commanded to cast his Rod on the ground, and it became a Serpent; and to take it by the Tail, and it became a Rod; and
 all

of the Meffias

all this that they might believe that God had appeared unto him. After this, he is required to put his hand in his Bosom, and he pulled it out leprous; and upon putting it in again it turn'd as his other Flesh; that if they hearkned not to the voice of the first Sign, they might believe that of the latter. If none of these would do, he was impowered, towards gaining Belief, to turn Water into Blood. From whence I collect two things, (1.) That the power of working Miracles tended to gain Belief that God sent him: (2.) That the greater number of Miracles, which he should do, would have the greater force to this purpose. And if this be true, then the Miracles that *Jesus* did are a good Evidence of his Mission from God: And that *he* wrought more than *Moses* did, gives us still a greater ground to receive him, than *Moses* gave the Men of *Israel*.

Secondly, Another Reason why the *Jews* believe *Moses*, is, because what he predicted did come to pass: And no Man is able without an extraordinary Divine Help, to foretell truly future Contingencies, which depend upon the free Will of rational Creatures. This *Moses* did, and therefore is to be received as a true Prophet. A late *Jew* urgeth this Argument;

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Deut. 28.

49. Jud. Anon.

in Phil. à

Limborch.

Amic. Col-

lat. Script.

II.

ment; and gives an instance from the words of *Moses*, where he predicts the Dispersion of the *Jewish* Nation for their Sins: and particularly their Oppression by a Nation from a far, whose Language they did not understand. To this he adds the Prophecy of *Daniel*, who predicted the Destruction of the *Jewish* Temple after seventy Weeks, or 490 Years, and the ceasing of Sacrifice in the middle of the last Week. This *Daniel* was an exact Observer of the Law of *Moses*, received him for a true Prophet; and the Event of things confirmed his Prophecy, and consequently that of *Moses* was likewise confirmed. I will at present admit of this *Jew's* Reasoning, and grant this a good proof that *Moses* was sent by God, because he foretold Futurities. But certain it is, that we have, according to this rate of arguing, not only the same, but much stronger evidence that *Jesus* was sent by God: And if for this Reason the *Jews* were bound to believe *Moses*, they were, for the same Reason, and much greater, obliged to believe *Jesus*. Did *Moses* predict future Contingencies, and did the Event confirm his Predictions? So did *Jesus* also, and not any the least thing failed which he foretold. And they were many things *Jesus* foretold. He fore-

told

told his own Death; the Time when, the Instruments by whom it should happen to him; the Place where, and the Kind and Manner of his Death. That he should be betrayed by one Disciple, denied by another, and that they should all be offended at him. He foretells also his own Resurrection, and the very time within which it would happen: He foretells the wonderfull Effusion of the Holy Ghost on the day of *Pentecost*, the Sorrows that his Followers would meet withall, and the Success of his Holy Religion in the World. He foretells the Death of *Peter*, and that *John* should survive him. He foretells the Destruction of *Jerusalem* forty Years before it happen'd; and most graphically describes it, and the coming of false Prophets.

And since the *Jew* thinks fit to mention *Daniel*, a Disciple of *Moses*, I may also add, that the Disciples of *Jesus* did foretell Futurities which are since come to pass. Thus, *St. Paul* does not only foretell the coming of false Teachers, but he does most graphically set forth the very Doctrines which these Men should teach, *viz.* the *Doctrine of Dæmons*, and *I Tim. 4.* prohibiting *Marriage* and *Meats*. This we know the *Church of Rome* hath done. And elsewhere he foretells the Apostacy from

² Theff. 2.
3^d 9.

v. 8.

from the Primitive Christianity, and the Revelation of the *Man of Sin*, and *Son of Perdition*; whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders. And these things have come to pass: and we do expect farther, the Verification of what he foretells, of the Destruction of that wicked one; whom the Lord shall consume with the Spirit of his Mouth, and shall destroy with the Brightness of his coming. And the *Apocalypse* contains many Predictions, a great number of which are already fulfilled, and the rest are approaching; and we doubt not, but they will, in the due time, that is there prefixed and set down, be fulfilled also. That some of them are already fulfilled, is an Argument *à posteriori* of the truth of the Prophecy; and must be so admitted by the Jew, who owns *Moses* to have been a true Prophet before that Prediction of the Captivity of the Jewish Nation by the *Romans*, which he supposeth him in that place to predict, came to pass.

But before I leave this matter, I will compare what the Jew says in behalf of *Moses* with what hath been said in behalf of *Jesus*; and shew how very short the one comes of the other.

For

For *Moses* then, it is said that he predicted the Captivity of *Israel* for their Sins, and dispersion into all Countries by the *Romans*; and that this was fulfilled afterwards. I will take it for granted, at present, that so it is, and that *Moses* in that place foretells this Captivity and Dispersion for their Wickedness. I say, I will take it for granted; for I do not own it as certain. Is this such a clear demonstration that *Moses* was a true Prophet? Yes, will the *Jew* say, because the Event which happened about 1500 Years afterward, confirmed this Prediction.

It is not my business to speak in diminution of *Moses*, or to question his Divine Mission, but only to shew, that the *Jew* hath the same reason to believe *Jesus* sent from God, and greater reason also.

And this will abundantly appear in the present case. For whatever force there is in this Argument for the confirming the Prophecy of *Moses*, 'tis very certain that it could not operate till about 1500 Years after the Prediction, viz. till the time of the Destruction of the Second Temple. In our Saviour's time this could not have been pleaded; and yet then was *Moses* justly received as a true Prophet. So that *Moses* was a true Prophet and owned for such an one before this could be said for him.

him. And therefore the *Jew* ought to lay no great stress upon it, because it is not needfull to the gaining belief to the Prophet *Moses*, since he was received, and that justly also, without it.

Again, *Moses* would have been a true Prophet had not the *Jews* been captivated and dispersed by the *Romans*. Be it so, that he predicts that Calamity for their Sins: Yet I would know, if such a Prediction do necessarily infer the Event. Their Obedience, or timely Repentance, through God's Mercy, might have revoked the Sentence; and yet *Moses* would not therefore have been a false Prophet. Certain it is that Predictions of future Calamities do not infer the certainty of the Event. These Denunciations are often but Conditional, and not absolute Predictions. They declare what Men may expect, and that justly also, if God do not mercifully interpose. *Yet forty days (says Jonah) and Niniveh shall be overthrown:* And yet was this Overthrow prevented, and *Jonah* still reckoned among the true Prophets. *Set thine House in order: For thou shalt die and not live;* says *Isaiah* to King *Hezekiah*. And yet we know the King recovered, and we justly believe *Isaiah* to be a true Prophet. *R. Maimon* tells us, *That when a Prophet denounceth*

Jonah: 4.

Isa 38. 1.

cf. Isai.
Hester. c.

1*

denounceth Woes, v. 9. if he say, Such a Man shall die, Such a Tear shall be a Famine or War, and his Words do not come to pass, he must not therefore be esteemed as a false Prophet. For God is mercifull, and perhaps Repentance may intervene. God hath set up a standing Rule to this purpose: At what instant I shall speak, concerning a Nation and concerning a People, to pluck up, and to pull down, and to destroy it: If that Nation against whom I have pronounced, turn from their Evil, I will repent of the Evil that I thought to do unto them. So that all Predictions of Evils to come do not declare God's internal and unalterable Purpose: The agreeable Event is not necessary to make good the Prophet's Mission.

Upon the whole then, *Moses* predicts the Captivity and Dispersion of the Jews, in case they provoked God by persisting in their Sins: He mentions not the Romans: And he, who had tryal of the perverseness of the Jews, might, without the highest degree of Prophecy, foretell their Sufferings. Make the most of it, if this be admitted as a good proof that *Moses* was sent by God, we have greater proofs from the Predictions of *Jesus* that God sent him. For

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I. *Jesus* foretells many things; and if this *one* Prediction of *Moses*, with the Event that fulfilled it, speak *Moses* to be a Prophet sent by God, why should not *Jesus* be admitted as such, who foretold many things which afterward came to pass?

II. *Jesus* predicts such things as were presently to take effect, and at farthest in that very Age when he foretold them. The Men that were then alive could be Witnesses, both of the Prediction, and of the Event by which the Prediction was made good. Such were the Predictions of *Peter's* denial, the Treachery of *Judas*, of his own Death and Resurrection, of the effusion of the H. Ghost, and destruction of *Jerusalem*, &c. whereas that of *Moses* was not made good till about 1500 Years afterward; and consequently, before *that* time, was not any proof of the truth of his Prophecy.

III. *Jesus* predicted such things, which if they had *not* taken effect they would have proved him to be a *false* Prophet; and if they *did*, they must needs prove him a *true* one. Whereas what *Moses* predicted, if it had *never* come to pass, would *not* have proved him a *false* Prophet, as I have shewed before: And when it *did* come to pass, it could not bear any *proportion*

portion to that Evidence which was gained to the Mission of *Jesus*, by the fulfilling of *his* Predictions. When *Jesus* foretold that he should be put to death, and rise again; that he would, after that, meet his Disciples in *Galilee*, and after his Ascension send the *H. Ghost*; had *not* these things come to pass, he might justly have been reputed a *false* Prophet: but then the *coming to pass* of these things did abundantly prove him to be a *true* one.

IV. The *things* which *Jesus* foretold, and afterward came to pass, were of that *nature* that they proclaimed him to be sent by God: For they were things above the reach of created Understanding to foresee. They could not be foretold from the series of *natural* Causes. They were things of another nature, and such as none could foresee and foretell without a *Divine Assistance*, and consequently a *Divine Mission*. That he should foretell his own *Death* hath *nothing* of wonder in it; but to foretell the *circumstances* of it, its kind and manner, *hath*. To foretell the denial of *Peter*, and the time within which, and the several times he should do it, is very strange. But then to foretell his own Resurrection, and the precise time when it should happen, and the other things concerning the gift of the *H. Ghost*,

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and destruction of *Jerusalem*, are most undeniable proofs (considering these Predictions were made good) that God sent him. And if the *Jews* had cause to believe *Moses*, because what he foretold came to pass, we have much more cause to believe *Jesus*.

Tho' much more hath been produced in behalf of *Jesus*, than what can be said for *Moses*, yet I think it is fit, before I dismiss this weighty subject, to be more particular still; and then it will farther appear, that if the fulfilling of the Prediction of *Moses* prove him to be a true Prophet, the punctual completion of the many Predictions of *Jesus* will be a more ample proof of the Divine Mission of our Saviour.

First, Let us consider what *Jesus* predicted concerning the destruction of the *Jewish* Temple; an Event that was to happen about forty Years after his death. *There shall not be left* (says *Jesus* speaking of the Temple) *one stone upon another, that shall not be thrown down*; Mark 13. 2. This was exactly fulfilled in the time of *Titus*, who commanded the City and Temple to be intirely ruined: And this was put in execution to that degree, that, as *Josephus* tells us, there were not left so much as any marks of an inhabited City.

*De Bello
Judaico, l.
7 cap. 1.*

Eleazar

Eleazar in his Speech to the *Jews* does affirm, that the City was taken away from the very Foundation, and that the Temple was dug up. *Maimon* tells us also, that after this, upon the destruction of *Bit-ter*, the Temple was ploughed up by *Tur-nus Rufus*. Our Saviour's words were exactly fulfilled as appears by the Testimony of the *Jews* themselves.

Περὶ τοῦ
ἐν Βηθσαῶν
ἀνέγρεσθαι.
l. 7. c. 34.
Maimon. H.
Taanish. c.

This Prediction and the fulfilling of it are the more to be considered, because it was very unlikely that what was predicted should ever come to pass. For certain it is, that *Titus*, the Roman *Cæsar*, who vanquished the *Jews*, did endeavour to preserve the Temple. *Titus* tells the *Jews*, that he would preserve the Temple even against their Wills. Nay, more than that, he did preserve it for some time, even to the damage of his Soldiers. He commanded his Soldiers not to burn it, and to quench the Fire. And *Josephus* tells us expressly, that the Temple was burnt, ἀ-
νοίξας καὶ κατακαύσας, i. e. against the Will of *Cæsar*. And *Cæsar* charges the *Jews* justly with burning the Temple themselves.

Joseph. de
bell. Judaic.
l. 7. c. 10.

Ibid. c. 22.

Ibid. c. 26.

Ibid. c. 34.

Secondly, What *Jesus* predicts concerning the destruction of *Jerusalem*; That it should be laid even to the Ground, Luk. 19. 44. and trodden down of the Gentiles, c. 21. v. 24. This was so exactly fulfilled, that

Joseph. de
Bell. Jud. l.
7. c. 1.

Josephus tells us, That ἀπαντα τὴ πόλιν περιβόλον ἔργως ἐξωμάλισαν δι κατὰσχό-
τωντες, ὥς μηδὲ πώποτ' ἐκκεθῆναι πιν ἂν ἐ-
πι παραχρῆν τοῖς περσελθεῖν: i. e. That they
who were employed in ruining the City, did
so level the whole compass of it, that there
were no marks left, that could assure those
that came to that place afterwards, that it
had been inhabited. That it was trodden
down of the Gentiles, all the World
knows.

Thirdly, I consider what Jesus predict-
ed as to the Signs, which were to go be-
fore this lamentable destruction. And
here are several Particulars, v. g.

(1.) Many shall come in my name, say-
ing, I am Christ, and shall deceive many.
This Jesus foretells, Matth. 24. 5. The
meaning is, that many should arise and
delude the People with the hopes of deli-
vering them from their Miseries, which
was that which the Jews hoped for from
their Messias; as appears from those words,
Luk. 24. 31. Of this sort was Theudas (I
do not mean him mention'd in the Acts
of the Apostles) in the time when Fadus
was Procurator of Judæa. This Impostor
persuaded the Multitude to follow him to
the River Jordan; and pretended that he
would divide the Waters, and afford them
an easie passage; and by these means he de-
ceived

Joseph. An-
tiquit. l. 20.
c. 2.

ceived many, says *Josephus*, and lost his own Head also. Such were those mentioned by *Josephus* under the Character of Πλάνοι καὶ ἀπατεῖνες, i.e. *Impostors* and *Deceivers*, that under the pretence of Religion drew the People into the Wilderness, and promised them there Signs of their Deliverance, and were deceived to their own destruction, in the time when *Felix* was Governor. Such an one was the *Egyptian* false Prophet, who deceived no less than 30000 of the People, a great part of whom the *Romans* destroyed. Several others are mentioned by *Josephus* in the same place, who pretended to deliver the People from their Servitude. He tells us afterwards, that the *Jewish* Affairs grew worse, and that the Country was full of Robbers, and of such Men οἱ τὸ ὄχλον ἠπάταν, i.e. who deceived the People. Many such there were, as *Josephus* tells us in another place. I need not mention *Simon Magus* who boasted himself to be the Power of God; nor *Dositheus*, mentioned by *Origen*, who pretended to be the *Messias*.

Joseph. de Bello Judaico, l. 2. c. 23. Περὶ Ἰουδαίου.

Ibid.

Joseph. Antiqu. l. 20. c. 6.

De Bel. Jud. l. 7. c. 30.

Contra Celsum, l. 1.

(2.) *Jesus* adds, *Ye shall hear of Wars and rumors of Wars: Nation shall rise against Nation, and Kingdom against Kingdom; Matth. 24. 6, 7.* *Josephus* tells us, that there was not only in *Judæa*, Sediti-

De bello Jud. l. 5. c. 33.

He

He relates the Wars upon the account of *Galba, Otho* and *Vitellius*, sometime before the fatal destruction of the *Jewish Nation*.

(3.) Our Saviour adds, there shall be *Famines*, and *Pestilences*, and *Earthquakes*, Matth. 24. 7. And so there were, sometime before the final destruction of the *Jews*.

De B. Jud.
l. 6. c. 27.

The *Famine* was so great, that *Josephus* tells us, it destroyed all Modesty. Women would snatch the Meat out of the Mouths of their Husbands, Children out of their Parents, and Mothers out of the Mouths of their Infants; and that none spared their dearest Friends in this matter. They would beat the Aged who defended their Bread, tear the Women that concealed it, pull it out of their Mouths; they had no pity for Infancy or Old Age; but put Men upon the Rack, and to exquisite Torments, to discover their Food. So great was the Famine, that a Measure of Corn was sold for a Talent: Their Straits were so great that they could not come at Grass, and raked among Excrements for Nourishment, and eat the old Dung of Bullocks; and that became their Food, which they would not at other times have endured the sight of. Those who died of the Famine were not to be numbred.

Lib. 6. c.
ult.

l. 7. c. 20.
c. 21.

numbred. They did eat what the vilest Beasts would refuse. They eat their Girdles, their Shooes, and the Leather of their Armour. Nay more still, a Mother killed and eat her own Child.

For *Pestilence*, it is not strange it should accompany such a Famine as this. And *Josepbus* mentions this accompanying the Famine.

Δοιμὸν
φθορὰν καὶ
λιμὸν ὡ-
κύντησεν, l.
7. c. 25.

For the *Earthquake*, *Josepbus* tells us of that terrible Night when the *Idumæans* would needs enter into the City, that there was an horrible Tempest, violent Winds and Rains, frequent Lightnings, terrible Thunders, καὶ μυκήματα σεισμέων καὶ γῆς, i. e. and mighty roarings of the quaking Earth, insomuch that it was certain (says *Josepbus*) that the state or frame of the World was disturbed. L. 4. c. 17.

(4.) Our Saviour foretells also fearfull sights and great signs from Heaven, Luke 21. 11. And this was fulfilled exactly; and we have unexceptionable Testimonies to this purpose. *Josepbus* tells us, that a Star in the likeness of a Sword stood over the City, and a Comet for a Year together: That at the Feast of Unleavened Bread, even at the ninth Hour of the Night, there shined so great a Light about the Altar and the Temple, for half an Hour, that it appeared to be bright day.

That

That a Bullock that was to have been sacrificed brought forth a Lamb ; That the brazen Gate of the Temple, that was so heavy that it required twenty Men to shut it, and was strongly bolted also, opened of its own accord. Chariots and an armed Host were seen in the Air. The Priests in the Temple perceived a shaking and noise ; and after that heard a Voice, saying, *Let us depart hence.* The Roman Historian confirms what *Josephus* relates upon this occasion. *Evenerant prodigia, quæ neque hostiis, neque votis piare fas habet gens, superstitioni obnoxia, religionibus adversa.*

Tacit. Hist.
l. 5.

Matth. 24. 15. (5.) Our Saviour adds, that the *Abomination of Desolation* (spoken of by *Daniel*) should stand in the holy place. And, Luke 21. 20. in a parallel place, he speaks of *Jerusalem's being compassed with Armies*, as a sign of its approaching destruction. This was fulfilled : The City was encompassed in a little time, and this was a sign, and a cause also of its approaching destruction ; for by this means (says *Josephus*) ἀπεκόπη πάντα σωτηρίας ἐλπίς, i. e. all hope of deliverance was cut off. The encompassing the City was a mighty work, and as such it is related by *Josephus* ; but *Jesus* had foretold it and it did come to pass. The City was begirt in a little time with a Wall

De B. Jud.
l. 6. c. 32.

a Wall built round about it, to keep in the miserable *Jews*; who were consumed with a *Famine*, and killed by one another. When this Wall was building, it was high time to take that Advice which our Saviour gives, *Luk. 21. 21. Mark 13. 15. & Matth. 24. 16.*

The *Abomination of Desolation*, in *St. Matthew*, refers to the same matter: That Expression refers to *Dan. 9. 27.* and whatever a very learned Man hath said, cannot relate to the time of *Antiochus Epiphanes*. Certain it is that *Daniel's Weeks* must be Weeks of *Days* or *Tears*; the *Hebrews* know no other Weeks than these: If they were Weeks of *Days*, they would come short of the time of *Antiochus*; if Weeks of *Tears*, they will reach far beyond him. *Daniel* foretold the destruction of the *Jewish Nation* by the *Romans*. *Josephus* the *Jew* owns no less; and *Jacchiades* interprets this place of *Daniel*, of the Destruction of the *Jews* by *Titus*. The *Abomination* here refers to the *militaria signa*, which accompanied the *Roman Army*; and with them the *Roman Army* encompassing the City make up the *Abomination of Desolation* spoken of by *Daniel*. The military Signs are fitly expressed by *Abomination*, as that word fitly signifies *Idolatry*. For these Signs were worshipped

Antiq. l. 10. cap. ult.

Ἀπαγορεύεται ἀνθρώποις παρὰ τοῖς Ἰουδαίοις θύλαγμα ἐκάλειτο.
Chrysof. Contr. Jud. Serm. 2.

ped among the *Romans*, and not only carried about, as Ensigns usually are. What in *Josephus* is called σημεῖα περιχύουσαι τὸ αἶτόν, i. e. *Signs about the Eagle*, is presently afterward expressed by ἁγία, i. e. *holy things*. The *Romans* carried with them the Images of their Emperours, and paid a Religious Worship to them. *Titus* did afterwards bring their Military Signs into the Ruins of the Temple, and set them over against the Eastern Gate of the Temple; ἐδυσάν τε αὐταῖς αὐτόν, i. e. *they sacrificed to them there*; as *Josephus* relates. These Images were placed with the Army which begirt *Jerusalem*, which was called the *Holy City*, *Matth.* 4. 5. & *ch.* 27. 53. that was not only more holy than the Holy Land, but than any other City, as I have elsewhere shewed. The City is meant by the Holy Place where this Abomination stood, which is expressed as *standing where it ought not*, by *St. Mark*, *ch.* 13. 14.

Part. I. p.
331.

(6.) Our Saviour foretells great *Distress*, and *Wrath* upon the *Jews*, *Luke* 21. 23. *Great Tribulation*, such as hath not been since the beginning of the World, *Matth.* 24. 21. And whoever will read over the Books of *Josephus* of the *Jewish War*, will find this Prediction abundantly fulfilled. That Historian tells us in short,

De B. 7. l.
6. c. 27.

that

that never any City (speaking of Jerusalem) suffered such things. And elsewhere, *Jos. Prolog. ad l. 1. B. 7.* that it fell *πρὸς ἑσχατον συμφορῶν*; and he frankly owns, that this Calamity did very justly fall upon the Jews also. He says it was his Opinion, that *had not the Romans come against these Criminals, they would either have been swallowed up by an Earthquake, or perished by a Deluge, or have been consumed by Fire like Sodom; the Jews being more impious than any of those unhappy People that thus had suffered.* *De B. J. l. 6. c. 37.*

(7.) Our Saviour goes on, *they shall fall by the edge of the Sword, and shall be led away Captives into all Nations*, Luk. 21. 24. Josephus tells us, that the whole number of Captives during the War was 97000; and the whole number of those who were extinct were 110000. He does, upon occasion, in several places, give us a particular account of the number of the Slain and the Captivated. The Reader, that will take the pains, may consult him as to the following numbers. There were killed after *Vespasian* came into *Judæa*, at *Japha* at once 1200, afterwards 15000, besides Captives taken 2130; (*Joseph. de B. J. l. 3. c. 21.*) of the *Samaritans* at *Gerizim* 11600; (*ib. c. 22.*) At *Jotapata* killed 40000, and 1200 captivated;

tivated; (c. 23.) In another place 6500, (c. 35.) At *Gamala* killed by the *Romans* 4000, besides 5000 who killed themselves, (l. 3. c. 7.) Killed elsewhere 6000 (c. 9.) At *Jerusalem*, killed upon the coming of the *Idumæans* 8500 (l. 4. c. 17.) killed more by the *Idumæans* 12000 (c. 19.) At *Engedi* 700 (c. 24.) Killed 15000 and 2200 taken (aptives (c. 25.) Killed more 1000 (c. 28.) 2000 in the Camp of *Titus* were opened by the Gold-finders (c. 36.) besides those mentioned l. 7. c. 46. It were easie to pursue this matter; but what hath been said is sufficient to verify the words of our B. Saviour.

(8.) Our Saviour foretells, That *the Gospel of the Kingdom shall be preached in all the World, for a Witness unto all Nations; and then shall the End come*; Matt. 24. 14. that is, it should, before the final Destruction of the *Jews*, be spread over the *Roman Empire* at least. Now for the truth of this Particular, the Reader may consider what *St. Paul* says to this purpose, *Rom.* 1. 8. c. 15. 19. *Col.* 1. 6. and consult *Euseb.* l. 2. c. 3. and *Origen* against *Celsus*, l. 8.

It were very easie to enlarge upon this Argument; but there is no need of saying more in this place. I shall have occasion
afterward

afterward to speak something more upon this occasion, under a particular Head; which in this place would be too great a digression. I will conclude what hath been said last of Christ's Predictions concerning the Destruction of the Jews, with the words of one of the Ancients, who treating of this very matter, thus ends his Discourse: Συμπερασματικῶς, &c. i. e.

Euseb. Hist.
l. 3. c. 6.

If any Man compare the words of our Saviour, with the words of Josephus concerning the Jewish War, how can he forbear to admire the Divine and Supernatural Foreknowledge and Prediction of our Saviour?

Thirdly, Another reason why the Jew believes *Moses*, is from a certain Tradition of Matter of Fact, upon which he thinks he may safely rely. To this purpose the above-named Jew argues; That God so clearly revealed himself to the Jews, that they could not doubt of his Existence. That by the same means by which God rendred his own Existence indubitable, he rendred the truth of the Prophecy of *Moses* so also. Hence the Jews were obliged to believe in God, and so believe his Servant *Moses*. The Jews, that were Contemporaries with *Moses*, taught their Children his Law, as they were obliged to do; and they their Children to this day. Supposing the truth

Exod. 14.

31.

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of

of the matter of fact at first, the Tradition is unexceptionable. 'Tis not to be supposed that the Fathers, in any number, should conspire to deceive their Children. Such a Tradition in one Nation from Father to Son is easie, and worthy of belief. Where the Tradition is from one Nation to another, Men are liable to be imposed upon, as the *Romans* were by the crafty and lying *Greeks*. Thus does this *Jew* argue: nor do I intend in this matter to contend with him, since I am sufficiently convinced of the truth of the Prophecy of *Moses*. Nor do I intend to enlarge in this place upon Tradition, because under the next Head there will be a fair occasion of speaking farther of it. In the mean time I shall shew that, if what the *Jew* says above, be of any force to gain belief that *Moses* was a Prophet sent by God, as much may be said (not to say more) to prove the Divine Mission of *Jesus* also.

What the *Jew* hath said of *Moses* above, and to confirm his Divine Mission, may be said in confirmation of the Divine Mission of *Jesus*. For God did not only render his own Existence indubitable, in the time of *Jesus*, but by the same means he did also confirm the Divine Mission of *Jesus*: and we are obliged to believe in
God,

God, and in *Jesus*, and to instruct our Children in his holy Religion. And we may say also, that supposing the truth of the matter of fact at first, our Tradition is unexceptionable: If the Fathers may not be supposed to deceive their Children among the *Jews*, why should Christian Parents be suspected? But then the Argument from Tradition is stronger on our side. For whereas 'tis easie for Parents to deceive their Children, who are credulous; Men are generally shy of Foreigners, who attempt to introduce a new Religion, that is so far from gratifying their Sensualities, and allowing them in their former Superstitions, that it comes to remove and cross them. Again; Our Tradition is confirmed much by the Testimony of unconcerned Heathens, who lived about those times; whereas we have nothing of this kind extant near the times of *Moses*. If Tradition be a good Argument for *Moses*, who lived above 3000 Years since, why should it not be rather better for *Jesus*, who lived 1500 Years after the times of *Moses*?

Fourthly, The *Jew* believes *Moses*, because the Writings of *Moses*, which give account of Matters of Fact, and such Matters of Fact as speak his Divine Mission, are both extant and worthy of all belief.

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For,

For, as supposing the Authority of those Books, the Divine Mission of *Moses* is unquestionable; so if it do appear that those Writings ought to be received and credited, there can be no reason to doubt of the Divine Mission of *Moses*. Far be it from me to disparage the Books commonly called the five Books of *Moses*; I make no doubt of their Authority, and think them very worthy of belief. But this I dare undertake to prove, that there is as much reason (not to say more) that we should receive the four Gospels, as we can have to receive the five Books of *Moses*. The truth of the matters of fact reported in the four Gospels is altogether as Credible, as what is reported in the Books of *Moses*. And whatever reason a *Jew* can give why he believes those Books, I will give him the very same (not to say greater) why he ought to believe the Gospels.

I demand then of the *Jew*, why he believes the Books of *Moses*? He will say that he hath great cause so to do; both because they are generally owned by wise and considering Men, not only *Jews* but Men of another Religion; and chiefly, because they have received them by an uninterrupted and unquestionable Tradition from their Fathers; and to this present time

time they are by this means come to their Hands from them who lived in the times of *Moses* and saw his Works. Besides, we have no just cause to reject them, or to suspect those Books, or believe them corrupted and depraved.

I demand then why he does reject the four Gospels? To say that these Books are not so generally received, whereas the Books of *Moses* are owned by *Christians* as well as *Jews*, is nothing to the purpose; for the Question returns, for what cause they are not owned by the *Jews*? 'Tis but a poor Argument which the *Jew* Apud Rb. à Limbor. p. 143. makes use of, to shew that the Books of *Moses* are more credible than the four Gospels, because *Mahumetans* and *Jews* and *Christians* own the Books of *Moses*, but the Gospels are not owned by the two former. For, besides that the Truth is not always owned by the greatest multitude, 'tis certain that the *Jews* received the Books of *Moses* before the *Christians* and *Mahumetans* could own them; and would do so still tho' they should reject them. And therefore that Argument might have been spared, for it concludes nothing to the purpose: For whatever other reason the *Jew* can give for believing *Moses*, 'tis certain that *this* cannot be a sufficient one.

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Why then does not the *Jew* receive the four Gospels, when he does receive the five Books of *Moses*? I shall make it appear that there is as much reason, I may say more, why he should receive the four Gospels, as the five Books of *Moses*. And the truth of this will manifestly appear, if we will, with due application, consider the following Particulars.

1. The Persons who wrote these Gospels, and under whose Names they do appear. We have no cause to suspect these Writings; for not only the Names of the Writers are known, and are such as cannot be justly suspected, but they wrote of things that happened in their own time, and whereof they might have certain knowledge, and so far must be allowed to be competent Witnesses. Two of the four, viz *Matthew* and *John* were Apostles and Companions of *Jesus*, and were Eye-witnesses of those things which they deliver in Writing: The other two, *Mark* and *Luke* were Familiars and Companions of the Apostles, and therefore worthy of belief. If we reject these Writers, it must be for one of these two causes; either because they were deceived themselves, or designed to deceive us. The first of these cannot be pretended with any shadow of likelihood: for tho' an honest Man may
be

be deceived in matters of Theory and Speculation, yet in matters of Fact that are so very sensible (as the things are which these Men report) it is not possible that a Man in Wits should be imposed upon.

And that they designed to deceive us, cannot reasonably be supposed. There was no Temptation that might move them to it: so far was it from that, that they run the greatest hazard in the World, in persisting in the Relation which they give us, from the *Jews* their Countrymen, as well as from the *Gentiles*. In their Relation of Matters of Fact there is to be seen great simplicity and plainness: And tho' there be great agreement between them in the main History, yet is it delivered with some variety of Circumstances, which argue that there was no Compact among them to deceive the World. They appear not like Men of Address, Reserve and Artifice; or as Men that designed Glory to themselves. They relate their own Meanness, their own Faults and Misapprehensions; they conceal not their own Timidity and former Ignorance, Ambition and Incredulity. They tell what they heard and what they saw; and name times, and places, and persons; and *that* when they might have

A Demonstration

been refuted, if they had falsified: And their Testimony was received and believed, and is to this day, by many Nations and the most inquisitive Men, tho' against their worldly Interest and Advantage. The Writings of *Moses* are worthy of Credit. And yet 'tis certain he wrote of things before his own time above 2400 Years. And for all that, we ought to receive his Relations; but then we have the same and greater cause to believe those Men, who reported what they saw and heard. *Moses alone* wrote his History of things, and we believe him: but then we have greater reason to believe the Account we have of *Jesus*, which is given by *four men* of as unsuspected Credit as *Moses* was. We believe those to be the Books of *Moses*, which go under his Name: And yet there are witty Men in the World that from those Writings have attempted to demonstrate that *Moses* could not be the Author of that whole Collection as it lies now together: And what is related in one of these Books, of the death of *Moses*, will hardly be thought to have been written by him. I am far from intending to muster up these Objections: The *Jew* after all believes *Moses* the Writer of these Books, notwithstanding these Pretences; nor do I for that matter contend

contend with him. But this I say, he hath the same (not to say greater) reason to believe the Writers of the four Gospels; there being in those Writings nothing to be found that can give us the least suspicion, that they were not written by those Men whose Names they bear.

2. The Books themselves are next to be considered. The Books of *Moses* are venerable for their Antiquity, and contain matters of great weight, and are worthy of Belief: But then the four Gospels, tho' they were not written so soon as the Books of *Moses*, contain Truths that are older than he. And for the Subject Matter of them, they are so far from coming short, that they do excell them. 'Tis certain, that in the Books of *Moses* there is no express mention or promise of *Eternal Life*: But this *Life and Immortality is brought to light through the Gospel*. The Statutes and Judgment of that Covenant were topical, and peculiar to the People and Church of the *Jews*: but the Laws contained in the Gospels are such as concern the whole Race of Mankind. Agreeably hereunto those Books were written in the *Hebrew Tongue*, a Language peculiar to the *Jews*, and not much understood in the World: The Gospels were
written

A Demonstration

written (three of them, at least, at the beginning) in the *Greek* Tongue, which at that time was a Language understood, not only at *Rome*, but in *Asia* and *Egypt* and the *Roman* Empire. Moreover these Books of the Gospels frequently mention *Moses* and his Law, to which they appeal upon all occasions. They contain nothing that casts any contempt upon *Moses* or his Law: So far are they from that, that they quote his Books, and mention him with all due regard: They report how *Jesus* obeyed that Law, and conformed, not only to the Moral part of it, but to its Institutions also. They are not to be rejected by the *Jews* therefore as opposite to the Law of *Moses*. For the matter of *Polygamy* and *Divorce*, 'tis certain that what *Jesus* is said there to have taught us, as it is not against any Precept of *Moses*, so he hath but reduced the business of Matrimony to its primitive Institution: And what *Moses* had taught before of those things, were *Allowances* and *Permissions*, not *positive Precepts*. For the History in the Books of *Moses*, 'tis allowed to be very considerable. He gives account of the Creation of the Universe, the destruction of the World by the Flood, and the re-peopling of it; of the calling of *Abraham*, the forming a Church, *Jacob's*

Job's and his Families going into *Egypt*, their Posterity going thence, the giving of the Law, &c. But then the History of *Jesus*, of his miraculous Birth, of his Miracles and Doctrine, his Death and Resurrection, and promise of the Holy Ghost, &c. does not come short of what *Moses* relates. For the Precepts, there is no compare between those in the Books of *Moses*, and those in the Gospels. A great part of the former are ritual and judicial; that were good because commanded, but not antecedently so. For those in the Gospels, they are commanded because they are good. For the Moral part of the Law of *Moses*, 'tis taken into the Gospel; which requires a greater pitch and degree of Sanctity than was required by the Letter of the Law of *Moses*: Whatever *Moses* commanded of this kind, as to the love and fear and worship of *God*, the Gospels do not only require the same, but do it also from greater Motives and Considerations than are to be found in that Law. And for our kindness to our *Neighbour*, and all acts of Beneficence, the Gospel far exceeds the Law of *Moses*. For our Christian Doctrine, taught in these Gospels, hath extended the Notion of *Neighbour* to that of every other Man, to whom we are able to shew any kindness.

Forgiveness

Forgiveness of Enemies, and abstaining from all Revenge, and praying for our Persecutors, are the Precepts of the Gospels; and are from great Considerations commended to us from thence; which cannot be found in that Law: not to say any thing of the Contempt of the World, an Heavenly Conversation, inward purity of Heart, and the profoundest Humility, which are commended in the Gospels. After all, the promise of the Spirit to help, and of Heaven to reward us, do mightily enhance these Writings. Besides the provision of pardon to every penitent Sinner; whereas many Sins under the Law of *Moses* admitted of no Atonement or Expiation. And lastly, this New Covenant, and these Holy Laws were ratified and confirmed by the Blood of the Mediator of it, viz. the Blood of *Jesus*: whereas that of *Moses* was not confirmed by his Blood.

3. The Tradition or Way and Means by which these Books were conveyed to us. Let the *Jews* pretend to as much as they please, they cannot have greater certainty that these are the Books of *Moses*, than we have that we have the four Gospels. That these Books of *Moses* were carefully preserved among the *Jewish* Nation, I grant: They were extant in our Saviour's time,

nor

nor does he any where tax them for having altered them. Their care in writing correct Copies for the use of their Synagogues I do not call in question; and do very well know that the *Hebrew* Doctors have given many Rules for the exact writing out the Books of their Law. But then we have as great assurance that we have the Writings of the Evangelists, as they have that they have the Books of *Moses*.

Whereas the *Jews* alone had the keeping of the Books of *Moses*, we know the Gospels were soon in the Hands of many Nations and People, and were also translated into several Languages. Here were more keepers of these Books; and being in more Hands, they could not be so easily lost or corrupted. Notwithstanding the pretended care of the *Jews*, yet in the days of *Josiah* the knowledge of the Law of *Moses* seems well nigh lost, and the Copy of it that was found at that time was looked on as a great rarity. They had at that time been keepers of these Books for near a thousand Years: And yet it seems the Copies were not very common. The *Jew* cannot charge the Christians with any such Negligence; these Gospels have always, from the early days of Christianity, been extant, and in many Hands.

Nor

^{a Chron.}
^{34.}

Nor hath there been a possibility of corrupting these Books, and we have the greatest security that they are not depraved that we can desire. 'Tis hardly conceivable that those Books should be corrupted that are made publick, and in the Hands of many Nations and People. We will not suppose this of the Books of *Moses*, of which the *Jews* alone were the keepers: much less can it be supposed of these Books of the Gospel. Moreover, it so happened that there sprang up *Heresies* in the early times of *Christianity*. As great an evil as this was, we receive this advantage by it, that whereas both the *Orthodox* and *Hereticks* appealed to the *Scriptures*, and had in the mean time a jealous Eye upon each other, it was not possible that the Text could be corrupted on either side.

For the various lections, the *Jew* hath no cause from them to question these four Gospels. For besides that the *Keri* and *Cethib* of the Books of *Moses* are not thought of moment to be objected against them; The Law of *Moses* was delivered without points, and consequently was many times liable to various Sences; and yet we doubt not of the Authority of those Books. And for the various Lections themselves, whatever the number of them be, as they
are

are an Argument that these Books were very frequently transcribed and copied out, and could not therefore easily be lost, so it is certain they are such things as do not affect the main Relation, or render any Article of the *Christian* Belief doubtful, or liable to any just ground of suspicion.

If the Books of *Moses* are come down to our Hands without Corruption, we have no cause to question the four Gospels: If the Tradition for *them* be unquestionable, we ought not to question that by which our Gospels are conveyed. For besides that the Gospels were written 1500 Years after the Books of *Moses*, and those Books of *Moses* have been kept by the *Jewish* Nation alone, whereas ours have been in the Hands of many Nations; besides all this, I say, there can be no time assigned when the Gospels were wanting in the *Christian* Church, or when a Copy of them was a rarity. Upon the whole, if we have cause to receive the five Books of *Moses*, we have the same (not to say greater) to receive the four Gospels.

From what hath been said before, I might draw several usefull *Corollaries*. I shall name some:

First,

First, The great grounds which we have for the Belief of the *Christian* Doctrine: they are the very same and greater than those which the *Jews* had, for receiving the Law of *Moses*. Our Holy Religion does not want sufficient Motives of Credibility.

Secondly, That, whatever cause may be assigned of the *Jewish* Infidelity, 'tis not for want of Credibility in the *Christian* Doctrine.

Thirdly, That the Infidelity of the *Jews* to this day is not merely from Ignorance that is invincible and innocent; but from a worse cause, and such as will leave them without excuse.

And yet I must add that the case of the present *Jews* is very different from that of their Fathers, who lived in our Saviour's time, and saw his Works. These had opportunity of knowing the Truth beyond what many of the present *Jews* have had. *Jesus* lived among them, he preached and did wonderfull Works towards their Conviction: *If I had not come and spoken unto them, they had not had sin*, (says *Jesus* of those *Jews*) *but now they have no cloak for their sin*. They were destitute of all excuse, and their Infidelity could not be ascribed to simple Ignorance. For the *Jews* of the present Age,

John 15.
22.

Age, tho' they cannot be excused from Fault, yet I reckon them less Sinners than their Fore-fathers, because they have not the means of better Information, as their Fathers had. They are by their Parents early instructed in the *Jewish* Religion, prejudiced from their Infancy against *Christianity*, offended with the scandalous lives of *Christians*, and can hardly get loose from the hold which was laid upon them from their first Education. I hope God will be mercifull to them, and make great abatements for their Circumstances. Most certain it is however, that these *Jews* (or, many of them) might come to the knowledge of the Truth; and therefore invincible Ignorance cannot be their excuse. It is very plain, from what hath been said, that a simple Ignorance was not the cause why they rejected *Jesus* and his Religion. I am not willing to censure severely a whole Nation, nor apt to believe Men guilty of any Malice: but the case before us is beyond all dispute.

I know what may be objected in behalf of the *Jews*, that their Sin in rejecting of *Jesus* and his Doctrine, and putting him to death, was mere Ignorance. *Father forgive them* (says *Jesus*) *for they know not what they do.* I wot that 34
E through

Act. 3. 17. *through IGNORANCE ye did it, as did also your Rulers ; says St. Peter. Because*
 c. 13. 27. *they KNEW HIM NOT, they condemned*
 1 Cor. 2. 8. *him ; says St. Paul. And elsewhere, Had they KNOWN they would not have crucified the Lord of Glory. From all which it seems to be plain that the Jews Infidelity is to be imputed to mere Ignorance. To which I answer,*

Answ. I. That it must be granted that the *Jews*, who crucified *Jesus*, did not believe him to be the *Messias*, and were so far ignorant.

II. This was not a simple and mere Ignorance but a culpable and vincible one. 'Twas their fault, and cannot therefore be their excuse. *Jesus* supposeth their Ignorance their fault when he prays, *Father forgive them.* They did not know nor would they understand. They refused to be converted, and shut their Eyes.

Having shewed that the *Christian* Religion does not want sufficient motives of Credibility, and that the *Jew* hath as much reason to believe that *Jesus* was sent by God, as he hath to believe the Divine Mission of *Moses* ; I shall now proceed to inquire into the causes and occasions of the *Jewish* Infidelity. For it does appear that this is not to be imputed to our Religion,

ligion, nor yet to be attributed to mere invincible Ignorance; and we are therefore obliged to search farther in our Inquiry into this matter. And for my more orderly proceeding in this matter, I shall

I. Shew what were the more *principal* causes from *Themselves*, upon which they were moved to reject *Jesus*, and the *Christian* Religion at their first appearance. And they were these that follow:

First, A carnal and worldly temper: They had been allured, under the *economy* of *Moses*, with promises of Temporal good things, such as long Life, Victory over their Enemies, Plenty, &c. Indeed they received withall several Promises of a *Messias*: but then they hoped from him such good things as this World afforded. But *Jesus* made no shew of any Worldly Pomp, and made no offer of any such Rewards. On the other hand, he cast a great Contempt upon this lower World, and despised and overlooked it. He came not into the World like a Temporal Prince. He was born of a poor Virgin in *Jewry*, and in a small Village, where he was lodged in a Manger: He was forced in his Infancy into *Egypt*, and upon his return was brought up in the obscure Country of *Galilee*. There he dwelt

Τὰ τέκνα
 τῆς ἐκκλησίας
 οἱ ἱεροὶ
 ἀεστές
 ὡς
 J.
 Martyr.
 Dialog.
 cum
 Tryph.

Matth. 23.
 20.
 Act. 1. 6.

Joh. 16. 14.
 Matth. 8.
 34. c. 13.
 23.
 Act. 16. 19.
 Matth. 13.
 55.

under the Character of a Carpenter's Son; and probably in the Employment of such a mean Artificer. He after this refused the Honour of being a King; contented himself with a mean Condition, and the Retinue of poor Fishermen. Those that owned him to be the *Messias*, were disappointed: They expected Dignities and Preferments from him, and that he would erect a Temporal Kingdom: And others rejected him upon this account, *viz.* because he entertained them not with Temporal and Worldly Advancements. Covetousness, and an inordinate love of the things of the lower World, was one great cause why the *Jews* rejected *Jesus*. The *Pharisees*, who were Covetous, heard him and derided him. Covetousness disposeth Men to reject *Christianity*; or it renders its Principles ineffectual. For *Jesus* designed by his Religion to abstract Men from the Love of this World, and to erect a Spiritual Kingdom. On the other hand, the *Jews* were fond of this World and placed their hopes upon it: Hence 'twas that they rejected *Jesus*, and despised him and his Spiritual Doctrine and Promises.

Secondly, Malice and Pertinacy; There was a certain *Obstinacy* obtained among the *Jews* in our Saviour's time. They were not disposed to receive Information and

and to be convinced. They were so far from desiring to know the Truth, that they refused the Means of coming at it. This is a severe charge against them; but 'tis certainly a very true one. We have in the *New Testament* proofs of it beyond exception: And where-ever this is the case, there is no remedy left. And this was the case of the *Jews* in the time of *Jesus*: I wish I could say, that the Nation to this day were not in great measure guilty of it. Our Saviour wrought many Miracles to convince them of his Divine Mission: To the Works he wrought he refers them, as to sure Evidences that he was sent by God. These were a Testimony beyond all exception: But how do the *Jews* behave themselves when they are thus pressed? Surely not like honest Men that were desirous to know the Truth. Either they question the matter of *Fact*, or they impute the work to the *power* of the *Devil*, or else quarrel that it was done on the *Sabbath-day*. Of the first we have an Instance in the Man that was born blind and received his sight: John IX. Of the second, in him that was blind and dumb, and possessed, whom *Jesus* Matt. XII. restored. Of the third, in him that was restored from an Infirmity that had afflicted John V. him 38 Years. When the *Fact* was

A Demonstration

undeniable, then they cavil about his Authority, or they deny it to be a Work of the Holy Ghost, or quarrel with *Jesus* because the Work was done on the Sabbath; in all which cases our Lord says enough to silence them, but all in vain. They that cannot answer him endeavour to take away his Life; and when they want Arguments, they betake themselves to Stones to cast at him, and lay wait to entangle and ensnare him. When he had raised *Lazarus* from the dead, the Fact was so evident, and the Work so great, that many believed on him: But the Chief Priest and Pharisees gathered a Council, and said, *What do we? For this Man doth many Miracles: If we let him thus alone, all Men will believe on him.* Here the Fact was allowed: but this was so far from convincing these Men, that when they own the Fact, they contrive that it may not gain belief to *Jesus*. Nay their Malice is so great, that they consult to put *Lazarus* to death: not for any evil that he had done, but, *Because that by reason of him many of the Jews went away and believed on Jesus.*

This Malice of the *Jews* appeared farther upon the Sufferings and Death of *Jesus*: Here they shewed themselves not only destitute of Honesty, but of common Humanity

Humanity besides. A false Disciple is hired with a Sum of Money to betray him into their Hands. He is before the High Priest rudely smitten, tho' convicted of no Crime. The *Jews* suborned false Witnesses against him, which yet were incoherent with one another; those who at last bore witness, did not agree together. See their Spite and Malice: *Jesus* had formerly said, upon the *Jews* requiring a Sign, *Destroy this Temple, and in three days I will build it up.* How maliciously were these words improved! They that passed by, when *Jesus* hung upon the Cross, tauntingly said, *Thou that destroyest the Temple, and buildest it in three days, save thy self.* What *Jesus* had said, related to the Temple of his Body. So it was, *Jesus* said only *destroy this Temple, and in three days I will raise it up.* The Witnesses add to it, when they depose that he said, *I am able to (or, I will) destroy the Temple of God, and build it in three days.* The Multitude carry it farther, *Thou that destroyest the Temple, &c.* Here's Malice in perfection and in the highest degree. Here's no attempt upon the Temple, no Overt Act prov'd against him; there was no likelihood he should attempt it, nor did they think him able to destroy it. The build-

Joh. 2. 19.

Matth. 27.
40.

ing it up was no Crime, supposing it destroyed. But this was incredible as the other, and the whole Information spake great Spite and Malice. The behaviour of the *Jews* toward *Jesus* in his last Sufferings was inhumanely barbarous.

Again, the *Jews* shewed great Malice, not only in endeavouring, what they could, to hinder the Resurrection of *Jesus*, but, when they could not do that, in hindring the spreading and belief of it. They gave Money to the Soldiers to say, *His Disciples came by Night and stole him away while he slept.* In which 'tis hard to say, whether the obstinate Malice, or Folly were the greater: If they were asleep, how could they tell that his Disciples were there? And if they were not, why did they suffer them to take him away?

Upon the miraculous effusion of the Holy Ghost their Malice appeared again: There were those that mocked, saying, *These men are full of new wine.* After this they persecuted those who preached the Resurrection, and took Counsel to slay them. They raged against these Witnesses and cast Stones at them; they opposed them and blasphemed: and *St. Stephen* tells them, *Ye do always resist the Holy Ghost; as your Fathers did, so do ye.* Upon

Act. 2. 13.
Act. 4. 3.
c. 5. 33.
c. 14. 19.
c. 18. 6.
c. 7. 51.

Upon the whole matter, then, they maliciously and obstinately resisted all the means of Conviction. For there wanted not sufficient means to bring them to the knowledge of the Truth, as appears from what hath been said above: But there is no help for them that shut their Eyes against the Light.

Thirdly, Another cause of their Infidelity was their Pride and Haughtiness. For Pride and a vain conceit of our selves is a great obstruction to a Faith in *Christ*. *How can ye believe* (says *Jesus* to the *Joh. 5. 44* Jews) *which receive Honour one of another, and seek not the Honour that cometh from God only?* They are the Humble that God will teach. Profound Humility is a great disposition for receiving the Truth. As it is itself an indication of Wisdom, so 'tis also a great preparation for greater measures of Knowledge, especially of Spiritual and Heavenly Truths. The Faith of a *Christian* cannot consist with Pride and Vain-Glory. The Brethren (or Kindred) of *Jesus* put him upon ostentating himself in publick, that his *Disciples* might see his *Works*: For (say they) *there is no Man Joh. 7. 3,* *that doth any thing in secret, and he him- 4, 5,* *self seeketh to be known openly. If thou do these things shew thy self to the World. At this rate do these Men talk: But what follows*

lows next, will give us to understand what these Men were: They were the *Brethren*, but not the *Disciples* of *Jesus*: 'Tis added, *for neither did his Brethren believe on him.*

The *Jews* were God's peculiar People, the Favourites of Heaven. St. Paul reckons up several of their Privileges: To whom (says he) *pertaineth the Adoption*, i. e. They were God's Children, when others were Aliens: *And the Glory*: They had the Ark of the Testament, a great Symbol of God's Favour, and Presence among them: There God resided between the Cherubims, that were over that Mercy-seat, which covered this Ark. Hence 'tis called his *Resting-place*, and the *Ark of his Strength*. And this presence of God was the glory of that People; and indeed is that very thing which renders a People great and considerable. It follows, *And the Covenants*: The Covenants made with *Abraham* first, and, in the time of *Moses*, with all *Israel*: As also Circumcision, and Sacrifice, the Signs and Sacraments of that Covenant: The *Mosaical* Covenant, and the *Evangelical* and *New* Covenant: For this latter was not only promised to the *Jews*, but they had the first offer of entering into it. *And the giving of the Law*, i. e. The Law. Not the Legislative

Rom. 9. 4.

Exod. 4.

22.

Jer. 31. 9.

20.

Matth. 15.

26.

1 Sam. 4.

21.

Heb. 9. 5.

2 Chron. 6.

41.

Psal. 78. 61.

Gen. 17.

Exod. 24.

Jer. 31. 31.

Psal. 147.

19. 20.

Rom. 3. 2.

Legislative Power, but the Privilege of receiving the Law of God; which was peculiar to the *Israelites*, and that which did not only distinguish them from others, but also exalted them above the rest of Mankind. *And the service of God*, i. e. Religion, or the right way of worshipping God, and such as God thought fit to prescribe himself. *And the Promises*: These were Encouragements to their Obedience. Such were the Promises of Temporal good things, as well as those of the *Messias*. *Whose are the Fathers*, i. e. The *Patriarchs*, and Holy Men of old, who were great Examples of Piety and Virtue, to excite them to Obedience. To them also *Christ* was promised, and of them *he came*, according to the flesh.

These were great Advantages and Privileges, and ought to have rendred them very pious and gratefull, humble and compassionate towards them who wanted these things. But instead of this, they were Proud and Insolent, and contemnners of the rest of Mankind. And hence it was that they rejected the *Christian Doctrine*. *They sought not the Honour that cometh* Joh. 5. 44. *of God only, but received Honour one of another*: and how, then, could they believe? as *Jesus* asked the *Jews*. So great was their Pride and Haughtiness, upon the score of their

Joh 12. 42,
43.

Matt. 3. 9.

Joh. 8. 39.

Rom. 2. 17

Matth. 5.

3. 5.

C. 11. 25, 28.

their Privileges, that they were not capable of the wise Instructions with which our Lord would have gained them to the Truth: 'Twas this which rendred them unteachable, and impenetrable: And when the Conviction was so great that they could not but give some credit to our Lord, yet *because of the Pharisees they did not confess him, lest they should be put out of the Synagogue: For they loved the praise of Men more than the praise of God.*

They were swell'd with Pride and Haughtiness; and this rendred the Doctrine of Christ ineffectual. They were descended from *Abraham*; marked for God's peculiar by Circumcision; favoured with the Law, and Temple; separated from other Nations by their Institutions and Rites: and these things left them proud, and their Pride obstructed their receiving the Doctrine of *Jesus*; who designed to bring his Followers to the truest Wisdom and greatest Happiness, by rendring them Meek and Humble, and therewithall disposed to find out the Truth.

These were indeed the principal causes, and flowing from themselves, upon which the *Jews* rejected *Jesus* and his Holy Doctrine. And we see they were their Lusts and Crimes: 'Twas not their Reason, but their Vices that made head against *Jesus* and his Religion. I shall, II. Shew

II. Shew some other Causes from *Themselves* which were *less Principal*, which disposed the *Jews* to reject *Jesus* and his H. Religion. And those were some dangerous *Errors*, and mistakes about Religion, and matters relating thereunto. Their Lusts indeed and Vices, the naughtiness of their Wills and their corrupt Affections, might incline them to those Errors, and be the occasion of their falling into them; and so far they were Criminal and Culpable. But considering these Errors separately and apart, they were Causes less principal, and of less malignity than those above-named. Under this Head I reckon the following Particulars.

First, An over-valuing of *Rites*, and *Institutions*; with too great a neglect of *Moral Vertues*. This is a most dangerous Error; and the *Jews* were greatly overtaken with it. The *Jews* were under the Pædago^y of Ordinances. God thought fit (and no doubt for very wise reasons) to lay this Yoke upon them, during the œconomy of *Moses*. Their Law was given with *great pomp*; and very many were the Rites and Institutions to which they stood obliged: Such were Circumcision, and Sacrifices of several sorts, Purifications, and many other Ceremonies.

These

These things they were obliged to, because God required them at their Hands: But they were too apt to rest here, and to neglect the *Moral Duties*, which were of far greater weight. And upon this account the Prophets of God reprov'd them very frequently; and to shew them the wide difference between *moral Duties*, and mere *Institutions*, they say many things to deprecate the latter and recommend the former. When our Saviour came into the World he taught a Religion that was simple and plain, free from Ceremonies and outward dress and amusements: He taught us to *worship God in Spirit and Truth*, and did not annex the Worship to one certain place: He did not clogg it with a multitude of Rites; nor require any Sacrifice but what was Spiritual and Reasonable. He did not require that observation of certain times, and distinction of certain Meats, and other usages, which had obtained before, and under the Law of *Moses*. Hence it was that the *Jews* quarreled with *Jesus*, and rejected his Doctrine. If he did a good Work and a most miraculous one, then they excepted against him that he did it on the Sabbath-day. If the Work were never so good or innocent, yet they had this Objection against it. At another time they quarrel

John 4.

John 5. 17.

Luk. 6. 3.

Matth. 12.

12.

Matth. 15.

1—20.

quarrel with him because his Followers washed not their Hands; tho' they in the mean neglected their duty to their natural Parents, and avoided not those things which do indeed *defile the Man*. They laid great stress upon *little things*, and passed over *the weightier things of God's Law*: They were contenders for Circumcision and the lesser Laws of *Moses*, and neglected the *Circumcision of the Heart*. Hence it was that they impugned the *Christian Religion*: And this Spirit continued in the *Jews* in after times, and continues to this day. Thus *Trypho* objects against the *Christians*, not only that they observed not the Feasts and their Sabbath, but also that they had not Circumcision. *Justin Martyr* gives a clear answer to this matter of *Circumcision*, in these words; Εἰ γὰρ ἡ ἀναγκὴ, &c. *If*, says he, *Circumcision were necessary, God would never have formed Adam uncircumcised, nor would he have had respect to the Sacrifice of uncircumcised Abel: It would not have been said of uncircumcised Enoch, that he pleased God; and was not, because God took him. Uncircumcised Lot was saved from Sodom by God and his Angels. Noah, that was the Head of the Race of Mankind, went uncircumcised, as well as his Children, into the Ark. Uncircumcised Melchisedeck was Priest*

Matth. 23.

Act. 15. 1.
C. 21. 21.

*J. Martyr
Dialog.
cum Tryph.
Judeo.*

Priest of the High God ; to whom Abraham, who first received Circumcision, paid Tith, and from whom he was blessed ; and according to whose order David foretells God would raise up a Priest for ever. I will not repeat what that Father adds concerning the Sabbath, and distinction of Meats. Certain it is that the laying too great a stress upon mere Institutions, is a dangerous Error ; and hence it was that the Jews rejected Christianity.

Secondly, A belief that they were obliged to give a blind and implicit Belief to their Superiours, without using their Judgment of Discretion, and examining the merits of the Cause. Where-ever this lewd Opinion obtains, the way of coming at the Truth is obstructed: and this is the misery of it, that if a Man chance to be misled by his Superiours, there will be no hope that he should ever return to the Truth. He that thinks himself obliged to believe as his Superiours believe, when-ever he is misguided, he is past all hope of ever returning into the right way again. The Jews were mightily devoted to their Wise-men, and their Sanhedrin; and (it must be confessed) there was great care taken that the determination of the Judges in matters of Controversie, and Cases of difficulty, should not be despised.

spised. But this Provision did not suppose those Judges infallible; and he that thinks himself obliged to *obey* the Sentence of a Court is not therefore obliged to believe it to be *just*. Besides, the Question here is of matters of Faith: Every Man is here to account for himself. *Jesus* tells us, that *if the blind lead the blind, they shall both fall into the Ditch*. The *Jews* on the other hand erroneously thought themselves bound to believe with their Elders; and one great reason why they rejected *Jesus* and his Doctrine, was, because they did so. *Do the Rulers know* Joh. 7. 26. v. 48. *indeed that this is the very Christ?* say the *Jews* of *Jesus*. When the Officers that were sent to take him could not but say, *Never Man spake like this Man*, the *Pharisees* replied, *Are ye also deceived? Have any of the Rulers or the Pharisees believed on him?* This was not the question, whether they believed, or not: The true state of the Question was, whether or no he were worthy of belief? *Jesus* refers them to *Moses*, and to his Works. The foolish *Jews* reject him, because the Elders had done so. And this is the case of the *Jews* to this day: They obstinately adhere to the Sentence of their Forefathers; and refuse to accept of *Jesus* as their *Messias*, because they owned him

F not.

not. I have read of a *Spanish Jew* who being by a *Christian*, and a Divine of our Church, urged with the danger of obstinate persisting in his *Judaism*, after means of Conviction, replied, That he desired to be in no better condition, nor to be thought wiser, than the wise Men of his Nation: And that if *he* were damned, so would *Maimon*, and *Rasbi*, &c. be. So addicted are these Men to their wise Men, that they will rather hazard their Salvation, than lay aside their Prejudice, and examin (as they ought) the Merits of the Cause. They are so far from receding from the Sentence of their Forefathers *themselves*, that they express the greatest detestation of those who *turn Christians*: They have a Saying among them, that they must *Beware of Profelytes to the tenth Generation*.

Thirdly, Too great an Opinion of their Traditional or *Oral Law* (as they call it) instead of adhering to that which was *written*, as they ought to have done. The *Jews* pretend to a Law, delivered by God to *Moses*, and by him to the *Jews* his Contemporaries, and by them to succeeding Ages, from one Generation to another, which was not written, but delivered by word of Mouth: This they call their *Oral Law*; and make it a necessary

Exposition

Exposition of the *written* Law, and have an equal esteem for it. It is pretended by the *Hebrew* Doctors, that the *written* Law, without the *Oral*, is obscure, and an imperfect Rule: And that *Moses* did receive from God, and deliver to the People, this *Oral*, as well as the *written* Law.

Maimonides (as if he had lived in the times of *Moses*, and had undertaken to write an History of what passed) takes upon him to acquaint us, how this Law was delivered. He tells us, with great Confidence, that when God delivered a *Precept* to *Moses*, he afterward added always the *Exposition* and meaning of it. That *Moses*, after this, went into his Tent, and *Aaron* alone followed him; to whom *Moses* delivered the *Precept* he had received, together with its *Exposition*, or, the *Oral* Law: That hereupon, *Aaron* kept on the right hand of *Moses*; and that *Eleazar* and *Ithamar* came next into the Tent: To whom *Moses* communicated what he before had imparted to *Aaron*; upon which, one of them betook himself to the left hand of *Moses*, and the other to the right hand of *Aaron*: That after this, the LXX Elders came in; and *Moses* taught them as he had taught *Aaron* and his Sons. After them came in the Multitude, and all that sought the Lord; who received

Maimon.
Præfat. in
Expos. Mofis.

the like Instruction from his Mouth. Upon the whole matter then, says he, *Aaron* received this from *Moses* four times, his Sons thrice, the Elders twice, and the Multitude once. He afterwards tells how this Knowledge was conveyed by *Aaron*, and his Sons, &c. But all this is destitute of proof, and probability also: We have no sufficient ground to admit the matter of Fact; no reason to believe this bold and confident *Jew*. I know very well that others of the *Hebrew Doctors* have pleaded for the necessity of an *Oral* or *Traditional* Law, as well as a *written* one. But all this is vain, and no more than what the Church of *Rome* does; which pleads, that there must be an infallible Judge of Controversies, because she fancies, that unless this be granted, there would be a great defect, and that God had not made sufficient Provision for his Church. For what a late *Jewish* Writer hath advanced in this Argument, as it speaks the Modesty of the Man, so it deserves to be considered: He affirms, indeed, the necessity of an *Oral* Law in Laws that are merely *positive*, where the manner of executing the Law is not determined by the written Law; but he declares, that by the *Oral* Law he understands no more than the *mode of exercising outward*

Cosri, p.
111. 8. 35.
Men. Ben-
Israel. Con-
ciliat. in
Exod. 9. 50.

V. Tertium
Scriptum
Judei a-
pud Lim-
borch.
Num. 6.

outward Worship: And that 'tis necessary such a Law should be admitted, in many cases, he contends; e. g. in the Law which requires *Circumcision*, *Fringes* on the Garments, that requires *Fasting* on the day of *Expiation*; and which forbids the offering *Sacrifices* that have blemishes, and ordinary Works on the *Sabbath* day. Here the *written* Law, being *general*, and in terms at large, 'tis necessary that an *Oral* or *Traditional* Law be admitted, which may reach to *particular* Cases and Emergencies, and determine the manner how these Precepts were to be executed. The *manner* of *Circumcising* is not defined, nor the number, fashion, materials, or *colour* of the *Fringes*: What are to be reputed *blemishes*, which hinder the Beast from being a fit Sacrifice, is not expressed; nor yet the particular Works forbidden on the *Sabbath*, &c.

All that can be truly inferred from this is, that where the written Law had not determined any Circumstance, the Constitutions of the Elders ought to be submitted to by the People; provided those Constitutions did not any way clash with what was written, or make it void. It does not hence follow that these Constitutions were as much Divine as the written Law; or that these things were deli-

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vered by God to *Moses*, and by *Moses* to the People, which is the Question between the *Jew* and *Christian*.

That these Constitutions of the Elders are a Divine Law, can never be proved: But certain it is that this Opinion is a great obstruction to the belief of the *Christian* Doctrine: And where-ever such a Proposition is advanced and defended, Men are not to be brought to the Truth. We have great experience of this in the *Roman* Church; who under pretence of *Catholick Tradition* have brought into the Church the most unreasonable Doctrines and Practices: Such are that of Transubstantiation and the Sacrifice of the Mass. Under this pretence of *Tradition* they have corrupted and depraved the *Christian* Doctrine. 'Tis very strange that there should not be found in the *written* Word any express mention of the *Oral* and *Traditional* Law which the *Jews* and false *Christians* so frequently apply themselves to, for defence of their Superstitious Fopperies. And when the written Law was almost lost in the days of *Josiah*, 'tis very strange such a vast number of *Oral* Traditions should be preserved intire.

Our Saviour, upon all occasions, appeals to what is *written*; and lets the *Jews* know how vain they were in urging *Traditions*,

ditions, and in the mean time making void Matt 15 3.
the Law of God, which was written. They c. 23. 16,
taught for Doctrines the Commandments of 23.
Matt 15 9.

Men : Nor was this a new charge upon them ; their Prophet *Isaiab* had said of Isa 29. 13. them, in God's Name, *Their fear towards me is taught by the Precepts of Men.* No wonder that *they* were not convinced by the written Word of God, who had set up another Rule, which God never made. Such Men will think themselves obliged to believe as their Church believes ; and when 'tis come to that, no wonder that he who *believes* with the Church, should *erre* with it too.

These were the causes of the *Jewish* Infidelity : The *Christian* Doctrine did not want sufficient motives of Credibility ; but the *Jews* shut their Eyes, and hardened their Hearts ; and would not receive the Truth. Upon this,

III. God abandoned them, and their Hearts were hardened ; and this was a *judicial hardness* for their former Wickedness : For whatever the Scripture may seem to impute to God in this matter, we are sure of this, that God is the Author of no Man's Sin, nor can he be said to harden any Man or People, in any sense that is derogatory to his Holiness and Justice. This *Infidelity* of the *Jews* was foreseen, and

Ifa. 6. 9.
Matth. 13.
14, 15.

foretold ; and it was owing to their own Wickedness : which was so great, so general, and so provoking, that God thought fit to abandon them, and reject them from being his People, and leave them under that hardness of Heart, which they had brought upon themselves by their own repeated Provocations. In them is fulfilled the Prophecy of *Esaias*, which saith, *By hearing ye shall hear, and shall not understand : and seeing ye shall see and shall not perceive : For this People's Heart is waxed gross, and their Ears are dull of hearing, and their Eyes they have closed ; lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted and I should heal them.* Their Wickedness was from themselves, and their *Hardness* from that ; and God thought fit to leave them under that *Obduracy*, which they had brought upon themselves. Their Disease was of their own procuring ; God offered to heal them, and they would not be healed. Their Death is owing to themselves ; and God can in no other sence be said to harden them, than as he leaves them to that *Hardness* and *Blindness*, which by their Sins they brought upon themselves : nor any farther to have any hand in their Destruction,

struction, than a Righteous Judge hath in the Death of a *Criminal* ; who does indeed pronounce the Sentence of Death, but his Crime was the true cause which brought it upon him. Indeed this matter is expressed with some variety in H. Scripture: And the Text of the H. Writ, or the Version of the Text, may occasion some misunderstanding, in the unwary Reader, in this of God's hardening wicked Men. Thus in a parallel place of St. *John*, we Joh. 12. find this matter expressed ; *Therefore they* 39, 40. *could not believe, because that Esaias said again, He hath blinded their Eyes, and hardened their Hearts, that they should not see with their Eyes, &c.* Here the unwary Reader will be apt, from these words, to attribute the *Jews* Infidelity to God ; whereas it was owing to their own Wickedness. We read, indeed, *He hath blinded their Eyes, &c.* and by *He*, we are prone to understand *God* : But we have not cause so to do. For as this is not imputed to God in the Prophet *Isaiah*, nor in the Quotation as it lies in St. *Matthew*, nor in the *Syriack* Version of this place, V. Vers. Syr. in Joh. 12. 40. so it ought not to be imputed to Him from the place it self : For it imports no more than this, *that their Eyes were blinded, &c.* It is common among the Sacred Writers, that an active Verb, that hath

hath no *person* going before it, is to be understood as a *Passive* or *Impersonal*; and the carefull observing of this manner of speech will remove many difficulties that might otherwise disturb us. We have plenty of Examples to this purpose, both in the *New Testament* and in the *Old*.

Luk. 16. 9. *Make to your selves Friends of the mam-*
 c. 12. 20. *mon of unrighteousness: That when ye fail,*
 48. *they may receive you into everlasting Habitations: i. e. That ye may be received, &c. Again, This Night do they require thy Soul, (so the Greek imports, and so 'tis in the Marginal Reading,) i. e. Thy Soul shall be required. Again, Unto whomsoever much is given, of him shall be much required: and to whom Men have committed much, (i. e. to whom much is committed;) of him they will ask the more; i. e. the more shall be asked. Again, 'tis said of the Salt that hath lost its savour, ἔζω βάλλουσιν αὐτό. We render it, Men cast it out; that is, it shall be cast out: Thus St. Matthew says of it, that it is good for nothing, εἰ μὴ βληθῆναι ἔζω, but to be cast out. And in the Old Testament, this manner of speaking also obtains. He shall call his Name, so 'tis in the Hebrew; but we give the true sence, when we render it, his Name shall be called. Again, The Anger of the Lord was kindled*

Luk. 14.
 35. with
 Matth. 5.
 13.

Isa. 9. 6.

2 Sam. 24.
 1.

kindled against Israel, and he moved Da-^{3 Chron.}
vid against them. God did not move Da-^{21. 1.}
vid: 'Tis expressly said in a parallel place

that Satan provoked David to number Israel: And what we render by, *He moved David* imports no more but this, that *David was moved*: and had our Interpreters so render'd those words, they had given us the true sence and meaning; and would have done no more than what they have justifiably done in rendring *I-sa. 9. v. 6.* of which I took notice before.

Once more, we read (*Exod. 7. 13.*) *He* ^{Exod. 7. 13.}

*hardened Pharaoh's Heart, that he heard-
kened not unto them.* And some, perhaps, understand it of God: But by no means is the place so to be understood. There is no mention of God just before: And the words import no more but this, that *Pharaoh's Heart was hardened*; so the *Vulgar* and *Chaldee* have it: And we find the same *Hebrew* words so rendred, (*v. 22.*) not only by the *Greek* and *Latin*, but by the *English* Version also: Nor is there any person mentioned in one place or in the other. In the next Chapter 'tis said expressly, *Pharaoh hardened his Heart at* ^{Exod. 8.}
this time also: which words manifestly ^{32.}
impute his foregoing hardness to himself.

And what is said (*Joh. 12. 40.*) *He hath* ^{Joh. 12. 40.}
blinded their Eyes and hardened their
Hearts,

Hearts, is by no means to be meant of God, as is evident from what hath been said; it imports only the Event, and that *their Eyes were blinded*, &c. And this farther appears from this very place, as Act 28. 27. it is cited in the *Acts*, *The Heart of this People is waxed gross*, &c. and *their Eyes have they closed*, &c.

And where God is said to send *Blindness* upon, or, *harden* any, yet certain it is he infuseth no evil into his Creatures. He justly punisheth such Men; he *leaves* them in the dark, and to their Lusts; and that for their great wickedness and obstinacy.

This may seem too great a *digression*; But I feared that when I mentioned the *judicial hardening* of the *Jews*, among the Causes and Occasions of their Infidelity, which the Scripture mentions and in some sense attributes to God, Men might mistake, in thinking the Scriptures do charge this upon God, when they do it not; or, that God is, in this, the Author of the Sin or Misery of any of his Creatures. Fearing this, I say, I thought it needfull to enlarge on this matter. But I proceed to add,

IV. That since they have ceased to be God's People, they have been also deprived, for their Sins, of the Helps and Means

Means of bringing them to the knowledge of the Truth. The Conversation *Christians* have with them, is upon account of Trade and Merchandise: There hath not been that care used for their Conversion which there ought to have been. The first Preachers of the *Christian* Doctrine did labour to bring them to the Truth: They had the power of working Miracles, they led most exemplary Lives, they preached very frequently upon the Argument contested between them and the *Christians*: But afterwards the *Jews* were left destitute of that care, and those advantages of better Information, which once they had. Nor was this all, For,

V. The after *Christians* laid many Stumbling-blocks in their way. *e. g.*

1. The wicked *Lives* of *Christians*: This hath tended very much to the hardening of the *Jew*. A Man would not easily be tempted to a Religion, which does not make *him* better who does *profess* it: For Religion is good for nothing, if it do not amend Mens Temper and Manners. The first *Christians* were the best Men that the World ever saw: and had the succeeding Ages of *Christians* trod in their steps, I can hardly believe there would have been left an unbelieving *Jew* in the *Christian* part of the World. But
so

J. Mart.
Dialog.

so it is, the *Christian Church* is like the *Image* in *Daniel*: The first and upper parts of it were *Gold and Silver*; if you come lower you will find *Iron and Clay*. The Church of *Christ* at first was pure and lovely: It did in after times degenerate, and that in so great a measure, that were a wise Man to choose his Religion by the Lives of them who profess it, perhaps *Christianity* would be the last Religion he would choose. Trypho the Jew had very little to say in his time upon this Head: And 'tis worth our while to observe, how weak his Charge is, when he toucheth upon the Lives of *Christians*. His words are these, *Ex 8vo*, i. e. *This* (says he) *we much wonder at, that you who profess Godliness, and would seem to be better than others, are yet no better than others, and differ not in your Lives from the Heathens.* Here's something that looks like a Charge: but if you consider the following words of the Jew you will find nothing in it. He goes on, speaking to the *Christians*; *For that* (says he) *ye keep no Feasts, nor Sabbaths, nor retain Circumcision, and place your Hopes in a Crucified Man: And yet ye hope to receive good from God when ye observe not his Laws. Have you not read, that the Soul that is not circumcised shall be cut off from among*
his

his People? The case is plain, that he does not here charge the *Christians* with Vices and Immoralities; their fault was that they were not *Jews*: They were otherwise good Men. But the later *Jews* did not stop here: They charge the *Christians*, too truly, with their Vices, and their Disobedience to the *Laws* of *Jesus* their Master; which *Trypho* owned to be great and admirable. They reckon up their Deviations from their Rule, and are hardened by our evil Lives, and tempted to reject *Jesus*, because his followers are very often the worst of Men: The *Jews* live amongst debauched *Christians*, and are hardened by them. I have read of an *Italian Jew* that said, *That if he were a Christian, the Vices and Doctrines of Italy would strongly tempt him to disown that Name.* And of a *Spanish Jew* that pretended to be turned *Christian*; who thereupon bragg'd, that *he had now light upon a Religion* in which he could at once enjoy his *Beads* and his *Whore*. Thus do we help to keep the *Jews* in their Unbelief. I add,

2. That not only by our evil *Lives*, but many times by our weak *Arguments* against the *Jews*, we tempt them to continue in their Unbelief. It must be granted, that some of the *Ancient*, and many

R. Isaac.
Chizuk. l.
l. c. 49, 50.
l. 2. c. 37.

R. Isaac i.
l. c. 9, 10.
Nizachon.
Vet. p. 27,
28, 32, 55,
61, 62, 74,
117, 136,
of 142.

of the *Modern Christians*, have defended their own Doctrines, and disputed against the *Jews*, with such weak and insufficient Arguments, that they have thereby only hardened the *Jews*, and given a blow to their own Cause. Many Scriptures have been misapplied; and the *Jews* have been assaulted by Noise and Clamour, by idle Legends, and strained Interpretations, rather than by all the rational ways of Conviction. And very often, *Force* hath been used instead of *Reasoning*; and instead of allowing them to be Men of Wit and Sense, (as in truth they are) and treating them humanely, we have used them barbarously; and with great Inhumanity *persecuted them* whom we ought to have *convinced*. This the *Jews* are very sensible of; and do make great and just Complaints of it in their Writings: And this hath been another great occasion of their continuing in their Unbelief.

3. Many *Doctrines* and undue *Practices* continue in the *Christian Church*, which are a *Scandal* and *Rock of offence* to the *Jews*. For they are so very unreasonable and absurd, and so directly contrary to their Law, that where-ever these prevail there can be no hopes of bringing the *Jews* over to the *Christian Faith*. I do profess, that if I had no other *Idea* of *Christianity*,

Christianity, than what some of the *Jews* have, who live in *Popish* Countries ; and no other than what *Abravanel* and others had of it, who died a little before the *Reformation*, I cannot see what could ever induce me to become a *Christian* : But especially I should be far from it, had I been from my youth brought up in the *Law of Moses*. The Church of *Rome* hath very much to answer for in this Matter. A great part of the later *Jews* Objections against the *Christian* Religion, are levelled against that *Idea* which they conceived of it from the avowed Doctrines and Practices of the Church of *Rome*. For they looked upon that Church as the Standard of *Christianity* ; and seem to have no other Notion of it than what they receive thence. Hence it is that their Books are so full of Objections against the *Christian* Religion : They object against the Worship of *Images*, and the Sacrament of the *Altar* ; and so they justly may : For the first of these is directly against the Letter of their *Law*, and the other none of the Institutions of *Jesus*. They dispute warmly against the Doctrine of *Transubstantiation*. This Doctrine they are certain cannot be true : And if they cannot be certain of that, they can never be certain of any thing ; and

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therefore

Fortaliti-
um Fidei,
p. 141.
Jos. Albo.
Ikkarim.
Par. III. c.
25.
Niz. vet.
p. 252.
Lipman.
Niz. p. 11.
Niz. vet.
p. 128.
R. Isaac.
p. 383.
Lipman.
p. 16. & 25.
Niz. vet.
23, 42, 43.
196.
R. Isaac.
p. 342.

therefore not of their *own* Religion, nor of the truth of *ours* : And then the *Worship and Adoration* of the *Host*, which is annexed to it, is *Idolatry*, by the Confession of those who require it, if the Doctrine on which 'tis built should chance to be false. They argue against the praying to Saints, the Doctrine of *Purgatory*, *Crossing* our selves when it *Thunders*, *Chriftening* of Bells, the necessity of the *Celibacy* of *Priests*, and the *vowed* single Life of *Monks* and *Nuns* ; the receiving the *Apocryphal* Books into the *Canon* of Scripture. But all this is nothing to the Purpose : These are indeed the Doctrines and Practices of the *Roman Church*, but not of *Christ* and the *Primitive Christians* ; and therefore we are not bound to defend them, nor are we at all concerned in these Objections of the *Jews*. And when *Abravanel* Discourses against the *Pope* and *his followers*, as if they were the very *same* with all *Christians* ; and when he interprets those places in *Daniel* (which *Christians* understood of *Anti-Christ*) of the *Pope* and *his Church*, 'tis manifest that as to the *former*, he is under a great *Mistake* ; and for the *latter*, we have no *Dispute* with him. He knew no other *Christianity* indeed, in his time, then what he found in that Church ; and

Abravanel,
Comment.
on Dan.
fol 73 p. 2.

was

was harrassed and driven from place to place, and had conceived a great Displeasure against that Church : But we are obliged no farther to defend her, than she keeps to the Doctrine and Practice of *Christ*, and the first *Christians*.

In the mean time the *Jews* are much to be pitied, who receive so much Scandal from the *Romanists*, and are kept in their unbelief by the corrupt Doctrines and Practices of that Apostatized Church. Those of that Communion will have a sad account to give, as well for having corrupted *Christianity*, the best Religion in the world, as also for keeping the *Jews* from embracing it, and receiving the unspeakable benefits and advantages of it. They may please themselves in giving the *Jews* some Protection in their Countries, and encouraging their Conversion, and bringing them to hear Sermons ; but cannot expect to see them become sincere Converts, whiles their wicked Doctrines and idolatrous Practices obtain amongst them.

4. Another great Stumbling-block which we *Christians* have laid in their way, is the Contentions and Wars among us, and the several Sects and Factions, and Schisms, that have divided the *Christian* Church.

A Demonstration

For our *Wars* and *Quarrels*, it must be owned, 'tis a great reproach upon us ; but still not to be imputed to our holy Religion ; and that matter, as it is objected against the *Christian* Religion, shall be considered elsewhere.

For our *Sects* and *Schisms*, it must be confessed that the Charge is too true. But as this is not to be charged upon our Religion, which tends to unite us, so it is certain there was a time (and I hope will be) when all *Christians* were of one Heart and Soul. This is a plain Argument that our *Religion* divides us not : No, 'tis our *Departure* from it, that hath done it. Besides, the *Jew* has no cause to object this against *our* Religion, when, during the standing of their *Temple*, they had their *Sects* also ; and when they were free from *Idolatry*, they were not from *Sectaries* : And to this day they have their *Karraités*, as well as their *Misnical* and *Traditional Jews*. And the *Jew* that said, That *if he would turn Christian, he could not tell of what Sect he should be*, said no more against *our* Religion, than any *Christian* might have said against *theirs*.

Before I put an end to this Discourse, I cannot but represent unto the Reader some *other* things which are great Obstacles to the *Jews* at this time, and render
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the hope of their *Conversion* very faint and small. There is nothing that I can see, as things are at present, that can give us any hope: I mean, we have no prospect of it from any thing within our view, or outward appearance. Far be it from me to limit the All-mighty, or call in question any part of the Divine Revelation relating to this matter. I hope (and heartily pray for it) that there will come a time when they will be added to the Church; and when all Impediments, which now hinder, will be taken out of the way. But this will be *God's doing*, and will be *wonderful in our eyes*. In the mean time, they seem to be very far from that blessed Condition, and we can see no hopes of such a Change. For,

First, I fear there is not that done by *Christian* Rulers, and People, that ought to be done towards their *Conversion*. I will not so far digress here, as to shew what is fit to be done to so good an End: I may (if God continue my life) consider that matter apart. *Christians* do indeed receive the *Jews* into their Countries, They use them to many Purposes relating to Trade and Traffick, to Intelligence and Correspondencies: But they have not (too often it hath been so) been treated with that humanity and tenderness as becomes

the *Christian* Doctrine. Instead of that, they have sometimes been severely persecuted and afflicted, and very often flouted and scoffed at; contemned as Men of no wit, and not worthy of our notice or regard. We have wanted that Compassion which we ought to have for their Souls, and not treated them with due tenderness and regard: And this hath but hardened them in their Obstinacy, and prejudiced them against our Holy Religion. Besides this, the study of the *Hebrew* Language hath (I know not by what means) been too much laid aside, and we have by that means been less able to convince the *Jews*. 'Tis certain that this study hath not onely been neglected, but ridiculed also: Whereas nothing could be of greater use to us than a great Skill, not onely of the *Biblical Hebrew*, but the *Rabbinical* and *Talmudical* also, to enable us to convince the *Jews*. By such a Skill we might be enabled to use their own Weapons against them; and to dispute against them from the avowed Principles of their ancient wise Men, for whom they are very prone to express a profound regard. The *Jews* are well pleased with our neglect of these Studies: And those of them that are now in *England*, have been observed of late years, when a learned *Christian*

stian hath died, and his Books have been exposed to Sale, to buy the whole Collection of *Jewish* Books that have been left, and consequently hinder the *Christians* from making use of these Weapons against them. I knew a very choice Collection or two of late thus unhappily disposed of.

Secondly, 'Tis very certain that the *Jews* are very careful in the Education of their Children. They teach them very early to read their Law, and bring them up from their Infancy, with wonderful diligence, in the knowledge of their *own* Law, and in prejudices against the *Christian* Doctrine. They are taught betimes to detest *Christians* and *Christianity*; and they permit not their Children so much as to play with the Children of *Christians*, for fear of receiving any pollution or infection from them. So that from their Milk they are arm'd against the *Christian* Doctrine. They have several Books to this purpose, that contain filthy reflections upon *Jesus* and his Doctrine; and among others, one in Verse (which is easily got by heart) to furnish their Learners with Answers, to the common Objections made against them by *Christians*. Of how great moment this is to secure them in their Obstinacy and Incredulity,

Buxtorf. Synag. Judaic. c. 3. L. Moden. Cereim. & Cons. Jud. p. 3. c. 10. Lipmanni Carmen apud Wangel. Tela Ignea Satan.

credulity, I need not represent to the Reader.

Thirdly, There is still this farther account to be given of the *Jewish* obstinacy, and refusing the profession of *Christianity*; and 'tis this. The *Jews* do not onely call by the opprobrious name of *Apostates*, but are wont to follow with the most direful and dreadful Execrations imaginable, them who forsake *Judaism* and embrace *Christianity*. They teach that such an Apostate as this, *Shall have no part in the world to come*; That, *his sin shall never be forgiven, to eternal Ages*. They spit at him, They call his Children Bastards, and his Wife polluted and defiled; They refuse to eat and drink with him; They Anathematize, They Curse him, three times a day, Morning and Evening, And in this Curse, they pray that he may be cut off from hope; They esteem him as an Epicurean and an Heretick; They contemn him and his Family, And decline all Affinities with them, be they never so wealthy; They insidiously lay wait for him; Him that kills him, they indemnifie, and affirm, that he needs not Repentance, but is to be esteemed as if he had brought an Oblation. When he dies, they say of him, *The name of the wicked shall rot*. If in his Life-time any Evils befall him, they say, *Thus let the Enemies*

Enemies of the Lord perish; They rejoyce in his Fall; and make his Goods common. They follow him with many reproaches; when they mention him, they say, Let his Name and Memory be blotted out, and let this Apostate be our atonement; Woe be to him and to his Soul; woe be to his Father and Mother, that brought him up and conceived him; woe be to his Master who taught him the Law, &c. This account

we have from a *Jewish* Writer, who lived near 300 years ago, and wrote a Book called a *Book of Faith*, in which he undertakes to shew the Causes, for which the *Jews*, though they are convinced of the truth, yet dare not profess the *Christian* Faith. No Man can doubt but this Conduct of the *Jews* does tend very much to the keeping their People from becoming *Christians*. I had an account from a *Jew* himself, who told me, he was resolved to turn *Christian*: But with this Man, after I had encouraged him to persist in that good Resolution, when he was gone from me, the *Jews Synagogue* used such methods, that he came no more, but continues among them as before. I received an account from another, a young woman of a considerable Fortune, that she was convinced of the truth of the *Christian* Religion, and was

Traſſat. impres. 1542. per Paul. Fa- gium.

in

A Demonstration

in great affliction on that account, because she knew not how to profess *Christianity*, her Father and Uncle being alive, who would never allow it. She was unspeakably tormented on this occasion; I made means to speak with her Father, I offered him to come to his house, to discourse with his Daughter before him, and before their *Chacham*, or Preacher, or what other *Jews* he pleased. His answer was, He could not submit to it: moreover he added, That if he admitted me to come to his house upon such an occasion, he should incur the Displeasure of the *Synagogue*; which he was not willing to do. He assured me also that his Daughter had no inclination to turn *Christian*, and that what I was inform'd of as to that Matter, was by no means to be credited. I could proceed no farther. I am sufficiently assured that I was not mis-inform'd; and upon inquiry afterwards I was assured, that he threatned his Daughter that he would take away her Life, if she durst for the future shew her Inclinations to turn *Christian*.

Lastly, The insincerity and wicked Practices of those, who from being *Jews* have turned *Christians*, hath been a great obstacle and impediment to the Conversion of the *Jews*. I will not enlarge upon

on this Head as I might : I take no Pleasure in laying open the miscarriages of these Wretches. The Stories to this purpose are too well known. The fear of torments, the hope of Preferment and Gains, have prevailed with too many to profess the *Christian* Religion, who are still *Jews* in their hearts, and give too great Proofs of it when they come to die ; and if they do not, yet their Lives have been so profligate, that we cannot believe they have any sense of Religion at all. I have seen too much of this my self, in that acquaintance I have had with them ; and many things upon this Head might be collected from Books. This hath proved of very fatal consequence ; for as it hath hardened the *Jews*, so it hath discouraged *Christians* from endeavouring to make Profelytes. It is not many years since that I was informed, that there was a certain learned *Jew* who was desirous to become a *Christian* : But then he that informed me, added, That at present this *Jew* wanted some Pounds to redeem him out of Prison. I replied that he should be redeemed thence, and the Money be deposited which he desired. I sent a very learned Man to the Prison to give me an account of the Man : He found him, and inquir'd of him upon what

Motives

Motives he was inclined to turn *Christian*, he having declared his desire to change his Religion; but soon found that it was a Matter that he had never considered, and was not able to make any kind of Reply unto: It was all Artifice, to get money and relief. I will not be so uncharitable as to think they are all Hypocrites and bad Men; God forbid I should entertain such a thought: but I have too much cause to fear that too many of them are.

To conclude, We shall better now discern what our Duty is, in order to the converting of the *Jews*, and how great a work and task it is. This should not discourage us from attempting it; but put us upon greater diligence, and proper methods. Something we may all do, *viz.* To pray earnestly to God for them, that he would remove the Veil that is upon their hearts, and bring them to the knowledge of the Truth.

CHAP. II.

The CONTENTS.

The Jews Objections against the Credibility of the four Gospels. Their Objections reducible to four Heads. The two first considered in this Chapter, viz. I. That the History of the Gospel is inconsistent with it self, or with the notoriety of the matter of Fact. This they attempt to prove; from the Genealogy of St. Matthew, compared with that of St. Luke; from the relation of Jesus his cursing the Fig-tree; from the Prayer of Jesus; Luk. 23. 34. from the various relating of the Resurrection of Jesus; and from those words, Joh. 2. 20. Forty and six years was this Temple in building: This must be understood of Herod's Temple; whereas Herod reigned but thirty seven Tears, and finished his Temple-building in eight Tears, as Ben Gorion affirms. The matter of the Genealogy to be considered apart: A particular Answer to the other Objections under this first Head. II. The Jews pretend that the History of the four Gospels is inconsistent with the Law of Moses.
This

A Demonstration

This they attempt to prove from Matt. 5. 34. compared with Deut. 6. 13. what Moses commands in one place Jesus forbids in the other; again, Jesus calls the loving one another a new Commandment and his Commandment, Joh. 13. 34. and chap. 15. ver. 12. whereas in truth, it was a Precept of Moses. Besides, Polygamy and Divorces, which were allowed by Moses, are forbidden by Jesus. A particular Reply to these several Objections.

HAVING before had occasion to shew, that the *Writers* of the four *Gospels* deserve belief as much as *Moses*, who wrote the *Pentateuch*: Or, which comes to the same thing, that the *four Gospels* are as worthy of belief as the *five Books* of *Moses*; it follows from thence unavoidably, that the *Jew*, who *believes* the *Writings* of *Moses*, hath as great *Reason* (I need not say greater) to *believe these Writings* also. But because 'tis *otherwise* in matter of *Fact*, I shall make a more particular search after the *Reasons* of it. The *Jew* must pretend some *Reasons* of this; and they must be fetched from the four *Gospels* themselves. And indeed, they do produce, in their *Writings*, their *Objections* against *these Books*; which I shall more particularly consider.

consider. I think the main of them are reducible to these following general Heads!

I. That the *History* of the four Gospels is inconsistent with it self, or with the notoriety of matter of Fact. And here they give several instances: That of the *Genealogies* of *St. Matthew* and *St. Luke*; which they pretend are neither of them to the Purpose, and that they agree not with one another. The History (*Mark* 11. 13, 14.) of *Jesus's* cursing the Fig-tree, is another Objection under this Head. 'Tis very strange that *Jesus* should then expect Figs, or curse the Fig-tree for not having them, when 'tis said, That *it was not the time of Figs*. Again, *Jesus* prays for his Crucifiers; *Father forgive them, &c.* This Prayer (says the Jew) was heard, or not heard: If not heard, how can this consist with what *Jesus* says elsewhere, (*Joh.* 11. 41. and chap. 16. ver. 23, 26.) And with the *Christian* belief of the Efficacy of *Christ's* Intercession? If heard, how come *Christians* to impute the Calamities of the *Jews* to their Crucifying of *Jesus*? Again, they object that the History of *Christ's* Resurrection is so delivered by the four Evangelists as renders the whole Relation justly liable to Suspicion. Once more: 'Tis pretended that those words, *Joh.* 11. 20. *Forty and six*

six years was this Temple in building, is utterly inconsistent with matter of Fact. This must be understood of Herod's Temple; now he reigned but thirty seven Years, and he finished the building his Temple in eight Years, as Ben Gorion does affirm.

II. That the History of the four *Gospels* is inconsistent with the Law of *Moses*. This is also an Objection of great force; for we think we ought to receive *Moses* for a true Prophet; and if *Jesus* require any thing *opposite* to his Law, this will have its weight and deserve Consideration. Under this Head 'tis said, That where-as *Moses* commands to swear by the Name of God, Deut. 6. 13. *Jesus* says to his followers, Swear not at all, Matth. 5. 34. *Jesus* calls the Loving one another a new Commandment, Joh. 13. 34. and elsewhere, His Commandment (Joh. 15. 12.) where-as in truth, 'twas a Precept of *Moses*. Not to say that Polygamy and Divorces, which were allowed by *Moses*, are forbid by *Jesus*.

III. Other things are alledged out of the *Gospels*; as inconsistent with the common belief of *Christians*. Thus Mat. 1. 25. is urged as inconsistent with the belief of the perpetual Virginity of the Blessed *Virgin*. Again, Mat. 19. 17. 20. 23.

Mark

Mark 6. 5. 13. 32. are alledged as inconsistent with the belief that the *Christians* profess of the *Divinity* of *Christ*. And Lastly, those words, *Mat.* 12. 40. are urged as inconsistent with the account which *Christians* give of the time between the Death, and the Resurrection of *Jesus* from the dead.

IV. The four Evangelists are charged with mis-quoting and mis-applying the Testimonies which they produce out of the *Old Testament*, *ver.* 9. That they quote what is no where to be found, *Mat.* 2. 23. 5. 43. *Joh.* 7. 38. 19. 28, 36. Or that they quote falsely, and with mistake, *Mark* 2. 26. *Mat.* 23. 35. 27. 9. Or else that they quote places nothing to the purpose, *Mat.* 2. 15, and *ver.* 17, 18.

I. I begin with the *first* Pretence, *viz.* that the History of the four *Gospels* is inconsistent with it self, or with the notoriety of matter of Fact.

(1.) And here I should begin with the *Genealogies* of *St. Matthew* and *St. Luke*: But that matter I will set aside here; and afterward consider it apart. The History of *Jesus* his cursing the Fig-tree is therefore to be next considered.

(2.) *Mark* 11. 13, 14. It is said of *Mark* 11. *Jesus*, That seeing a Fig-tree a far off, *ha*^{13, 14.}ving leaves, he came, if happily he might find

find any thing thereon. And when he came to it, he found nothing but leaves; for the time of Figs was not yet. And Jesus answered and said unto it, No man eat fruit of thee hereafter for ever. This is one of the Objections of the *Jews* against the New Testament. Here the *Jew* urgeth that if *Jesus* had been a Divine Person, he would never have expected fruit, where he could not but know there was none: Nor is it reasonable to believe (nor for the Honour of *Jesus* to have it reported of him,) that he should curse a Fig-tree without cause. He should rather have rendred the barren Fig-tree fruitful. It is hard to conceive why he should expect Figs, or curse the Tree for having none; when it is expressly said, That the *time of Figs was not yet*. To expect Figs out of Season, and to curse the Fig-tree for not bearing them at that time, is very surprising. The *Jew* that thus objects tells us, That he once met with a *Christian*, and urged him with this Difficulty; who found it so great, that he was forced to forsake the *Literal* Sense, and fly for refuge to a *Mystical* one. To this I Answer,

Ans.

1. That *Jesus* expected fruit where he found none, is no Proof that he was not a Divine Person. It is said of *God*, that
he

MS. L. N.

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R. Isa. 1. 2.

C. 30.

he looked (or expected) that his Vineyard should bring forth Grapes, and it brought forth wild Grapes, Isa. 5. 2. 'Tis enough, in this present case, that Jesus had just cause (as will appear after ward that he had) to expect fruit.

2. That Jesus cursed the Fig-tree without cause, the Jews ought not to affirm; much less object it against him. 'Twas however without fruit, and therefore unprofitable at present; and 'twas (as is thought from, Mat. 21. 19.) in the High-way, and so had no Proprietor. The other Miracles of Jesus were generally so many Rescues, and Acts of Kindness: Those of Moses were often so many Plagues and Inflictions. They are very prone to find fault, who can accuse Jesus for cursing a barren Fig-tree. The Jewish Doctors have a saying *Fructus liberat arborem*. The wood which they burnt on the Altar was such as bore no fruit. They are very squeamish that find fault with Jesus for such an Action as this.

3. Those words, *For the time of Figs was not yet*, may be so explained as to make the place very plain, and remove the force of this Objection of the Jews. By the *time of Figs* may well be understood the *time of gathering* them; when they were fully ripe, and must be gather-

ed, or would fall from the Tree. And then those words, *For the time of Figs was not yet*, refer not to those words immediately foregoing, but to those before, where 'tis said that *Jesus* seeing a Fig-tree, *he came, if haply he might find any thing thereon*; and he might reasonably expect fruit as well as leaves, because the *Fig-time*, that is, the time when Figs were wont to be gathered, was not yet come.

Here's nothing forced in this Interpretation, nothing but what the words will well bear, and what is very agreeable to the import of them. *Καὶ ἐς οὐρανὸν* is the time of gathering Figs. Thus *ὁ Καὶ ἐς τῶν καρπῶν*, *The time of fruit* (Mat. 21. 34.) signifies the time of gathering fruit. This, in St. Mark, is called the time, (Mark 12. 2.)

And in the Parable of the Vineyard 'tis said of him that planted the Vineyard, *Καὶ ἐν καιρῷ*, *and at the Season* (i. e. the time of gathering in the Grapes, as appears by the Context) *he sent a Servant to the Husbandmen, that they should give him of the fruit of the Vineyard*, Luk. 20. 10. 'Tis said when the Spies were sent into Canaan, *That the time was the time of the first ripe Grapes*, (Numb. 13. 20.) i. e. The time when they were fit to be gathered,

thered, as appears from the Context. (compare ver. 20. with ver. 23.) Nor is any thing more frequent in common Speech: That is the *Time or Season* of a thing, when 'tis gathered, and taken in. That is called the *Hop-time*, and *Hemp-time*, &c. when these things are gathered: And so the *time of Figs*, or *Fig-time* may well denote the time of gathering them in.

There is no reason any Man should object against connecting these words, *for the time of Figs was not yet*, with those which tell us, That *Jesus* came expecting Figs, and not with those immediately preceding them. For besides the Examples to this Purpose in the Old Testament, *St. Mark* himself does elsewhere give an Example of like Nature. Speaking of those who came to the Sepulchre of *Jesus*, he says, *They said among themselves, who shall roll us away the stone?* It follows, *And when they looked they saw that the stone was rolled away*: And after this it is added, *For it was very great.* (Mark 16. 3,4.) Where it is manifest that those words, *For it was very great*, are not to be connected to those which go immediately before them, but to those in the *third* Verse.

In the *Old Testament* we may find several places, where certain words are not connected to those immediately preceding,

A Demonstration

ing, but to others at a greater distance, e. g. 'Tis said that *Lot beheld all the plain of Jordan*, that it was well watered every where, before the Lord destroyed Sodom and Gomorrha, even as the Garden of the Lord, like the Land of Egypt, as thou comest unto Zohar, Gen. 13. 10. Those words, *As thou comest unto Zohar* cannot be connected unto the Land of Egypt, mentioned just before, but to the plain of Jordan, to which it did belong. Again, *Joshua wrote these words in the Book of the Law of God, and took a great stone, and set it up there, under an Oak, that was in the Sanctuary of the Lord*, Josh. 24. 26. Those words, *in the Sanctuary*, refer to the Book of the Law, which was there; and not to the Oak, which was not in the Sanctuary.

4. For what the Jew tells of the *Christian*, I am little concerned in it. He needed not to forsake the *Literal* Sence; And yet I would not contend with him that should affirm that there is some *Mystery* in this matter.

If the *Christian*, the Jew speaks of, did affirm, that there was a *Mystical* Sence of this passage, he said no more than what the *Greek* and *Latine* Fathers, and the later *Christian* Writers have also affirmed. This passage is by them applyed, to the
Jewish

Jewish Synagogue, and *Pharisaical* Traditions, and the unprofitableness of their legal Observances: And it were easie to produce many Testimonies to this Purpose. *Jesus* was ready to suffer; and he might think fit by this Miracle to confirm his Followers against that time of Tryal. And moreover, 'tis probable that the cursing the Fig-tree was *Enigmatical*, and that it signified the approaching Malediction and Rejection of the *Jewish* Nation. We find in *St. Matthew*, after this matter is related, what our Saviour adds, *Therefore say I unto you, the Kingdom of God shall be taken from you, and given to a Nation bringing forth the fruits thereof,* (*Matt. 21. 43.*) which will receive farther Confirmation from our Saviour's words elsewhere; and they are these: *A certain Man had a Fig-tree planted in his Vineyard, and he came and sought fruit thereon, and found none: Hereupon, he commanded that it should be cut down, and no longer cumber the ground* (*Luk. 13. 6, 7.*) God grant that the *Jews* may lay this matter to heart!

5. There is one thing more that I shall add: The *Jew* says, That the *Christian*, against whom he objected this Difficulty, was forced to forsake the *Literal* Sence, and fly, for refuge, to a *Mystical* one. The

Abrahamel
4th Legem
fol. 25. col.
34.

credit of this Passage depends upon the Veracity of this *Jew* : But let us take it for granted, that the *Christian* did recur to a *Mystical* Sence ; yet does it not thence follow that he forsook the *Literal* : And this will appear from Principles owned among the *Jews*. *Abrahamel* teacheth quite another Doctrine : He thinks the *Literal* and *Mystical* Sence very consistent with each other. The History of the Creation is expounded *Mystically* by the *Jews* ; but yet the Facts, as related by *Moses*, are not therefore called in question. We *Christians* do not disallow a *Mystical* Sence in this matter ; but still we do not (and I am sure we ought not to) destroy the *Literal*. And allowing a *Mystery* in this account given by the Evangelists of the Fig-tree which was cursed, yet this does not destroy the *Literal* Sence. No *Christian* can deny the Faith and Truth of the relation. We very well know that the Structure of the Tabernacle and Vestments of *Aaron* are by *Josephus*, by *Philo*, by *R. Bechai* (to name no more) expounded by way of *Midrash*, in a *Mystical* Sence : Does it thence follow, that these (or any other *Jews* that do the same) do deny the *Literal* Sence ? They are far from it ; and we should be very unjust if we should charge so foul a Crime upon them.

The

The *Christian*, with whom this *Jew* argued, might perhaps be puzzled: But 'tis certain he could not by his Principles deny the Truth of the *Relation*. And his telling the *Jew* that there was a *Mystery* in that matter, does not so much as imply that he denied the *Fact*. If a *Mystical* Sense destroy the *Literal*, the Law of *Moses* will be destroyed by the *Jews* themselves: The *Jews* are great admirers of the *Letter* of their Law; but yet allow it to be full of Type and *Mystery*.

R. Bechai tells us, more than once, that the whole Law is all of it nothing but רמזים i.e. Types, or insinuations of some other thing. Abravanel tells us, 'Tis fit we should expound the Section of the Creation according to the *Letter*; but then he is for the *Mystical* Sence also, which he makes the *Spirit* or better part of the Law. A word, fitly spoken, is like Apples of Gold in Pictures of Silver: This is expounded by Maimon to my present purpose. The Letter of Scripture is, the pictures in Silver, the curious Net work, that Encompasses something that is more precious; which is here compared to the Apples of Gold, which are contained and inclosed, and something obscured also, by these Pictures of Silver.

R. Bechai
in Legem.
fol. 162. c.
3. & fol.
166. c. 3.
Ubi Supra.
Prov. 25.
11.
Maimon.
Prasat. in
More Nevo-
chim.

(3.) Again, *Jesus Prays* for his *Crucifiers*, Luk. 23. v. 34. *Father forgive them,*

not

R. Isaac. *nor they know not what they do. These*
 l. 2. c. 40. *are the words of Jesus; and admitting them*
 so to be, the Jew pretends, that this Text
 would alone subvert the whole *Christian*
 Religion. And thus he argues; we *Christians*
 commonly say, that the *Jews* suffer great
 Miseries for putting our *Jesus* to Death.
 If this be true (says the Jew) God did not
 hear the Prayer of *Jesus*, nor did his In-
 tercession avail on their behalf. If *Chri-*
stians grant that *Jesus* was heard, they
 ought not to impute the Calamities which
 have befallen *them*, to their *Crucifying* of
Jesus. To say that *Jesus* was *not* heard,
 when he thus prayed to God, is not only
 in it self very hard for any *Christian* to
 affirm, but very inconsistent with the Do-
 ctrine of the New Testament. For *Je-*
sus himself elsewhere said, *Father I thank*
thee, that thou hearest me; and I knew
that thou hearest me always, (Joh. 11. 41,
 42.) And *Christians* do expect great be-
 nefits from the Intercession of *Jesus*; and
 are taught so to do by *Jesus* himself. *Ve-*
rily, verily, I say unto you (says *Jesus*)
whatsoever ye shall ask the Father in my
name, he will give it you. Again, *At that*
day ye shall ask in my name; and I say not
unto you, that I will pray the Father for
you, Chap. 16. 23, 26.

In answer whereunto I desire the fol-
 lowing

showing *Particulars* may be considered.

1. That we do grant that God heard this Prayer of *Jesus*; and yet for all that the *Jews* are justly charged to this day for Crucifying and rejecting *Jesus*, and may for that sin be justly said to suffer. Could the *Jew* have made it appear that *Jesus* in that Prayer had not been heard, he had said something to the Purpose. However, we do not object against the Divine Mission of *Moses*, tho' the People were punished, for whom he passionately begged Pardon: (*Exod. 32. ver. 32, 33, 35. Numb. 14. 19, 23.*) And yet 'tis certain that God heard *Moses*. But here's no Proof at all that *Jesus* was not heard for those Men for whom he prayed; we know very well that many of the *Jews* were, after this, received into *Christ's Church*, and were pardoned: Nor have we any cause to think that any of *them*, for whom *Jesus* prays, were forgotten.

2. It is to be considered for whom *Jesus* prays, viz. for those who had an hand in his last Sufferings, and were ignorantly in the Fact; those who knew not what they did. The present *Jews* approve of their *Fathers Practice*, and continue to reject *Jesus*: And whereas some of their *Fathers* sinned thro' Ignorance, it does not therefore follow that the present *Jews* do
so

so also : Nor is it reasonable to suppose that the Prayer of *Jesus*, which prevailed for those who sinned ignorantly, should also prevail for their stubborn Posterity ; for whom he cannot be presumed to pray in this place at all. These *Jews*, that did despite to *Jesus*, were ignorant that he was the *Christ*. They saw him condemned, and rejected by their *Wise Men* ; and had not all the means to convince them which the *After-Jews* had. They reviled him on the *Cross* ; and whiles he was *numbered with Transgressors* : Those who followed them rejected him after the greatest means of Conviction, which followed after his *Crucifixion*. Such were his *Resurrection*, and the most ample *Proofs* of it ; his visible *Ascension* into *Heaven* ; his stupendous sending the *Holy Ghost* at the day of *Pentecost* ; the mighty *Miracles* wrought by his *Followers* ; the spreading the *Christian Doctrine* by the Divine Blessing upon it ; the full *Revelation* of this *Doctrine* ; the *exemplary Lives* of *Christians*, their *Martyrdoms*, and *Conquest* over the *World* by *Sufferings*. After all this, and after they have been often deluded by *Impostors*, the present *Jews* approve of the *Crucifixion* of *Jesus*, and reject his *Holy Religion* ; and therefore are greater *Sinners* than their *Fathers*, and justly suffer for their *Sin*.

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3. Tho' *Jesus* do intercede for his Followers, and God hears him, yet have they no help from hence; who reject him and his Holy Doctrine, after all the means that God hath given them to convince them of the Truth: And the places alledged are, therefore, nothing to the Purpose for which they are produced.

4. To what hath been said, I add, that if the matter be duly examined, it does not appear that *Jesus* did pray for the Nation of the *Jews*, when he said, *Father forgive them*; but for the Soldiers, who executed the Sentence of *Pilate*, and did him very great Injuries. If this be true, this alone is a sufficient Answer. Let us see what ground we have to affirm this from the Holy Evangelists. 'Tis certain that after *Pilate's* Sentence, the Soldiers took *Jesus* to execute this Sentence, *Mat. 27. 27.* They stripped him, put on him Scarlet, Crown'd him with Thorns, spit on him, and mocked him, &c. gave him Vinegar and Gall, and at last Crucified him, *ver. 28, 29, 30, 31, 34, 35.* This appears farther from *St. Mark, chap. 15.* from *ver. 16.* to *ver. 25.* where also the *Soldiers* are expressly said to have Crucified him. If we compare *Luk. 23: ver. 33, 34.* it will appear that *Jesus* prayed for these poor ignorant *Soldiers*, who were the blind Executioners

Executioners of *Pilate's* Sentence. For that the *Soldiers* did execute the Sentence, and Crucifie our Saviour, is farther evident still from *Joh. 19. 23.* If this be true (as it is evident that it is) the *Jews* Objection is of no force at all: So far is it from *subverting the whole Christian Religion*, as the *Jew* vainly pretends. I may add, that this Prayer in behalf of the *Soldiers* was also heard; and we have a very remarkable account of this Matter, how they were brought to a right Faith. *Now when the Centurion, and they that were with him, watching Jesus, saw the Earthquake, and those things that were done, they feared greatly, Saying, truly, This was the Son of God,* *Mat. 27. 54.* Here we see the *Centurion* and his *Soldiers* (for they were the *Soldiers that watched Jesus*, as is evident from *ver. 36.*) brought to a right Faith. They said, *Truly this was the Son of God.* *St. John* tells us, *Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God,* *1 Joh. 4. 15.* This is a fundamental Article, *Mat. 16. 16, 18.* and not revealed by *Flesh and Blood*, *ver. 17.*

(4.) Again, they object that the History of *Christ's* Resurrection, is so delivered by the four Evangelists, as renders the whole Relation justly liable to Suspicion.

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I must add to what hath been said, something concerning the History of *Christ's* Resurrection from the Dead, as that matter is reported, with some Variety indeed, by the *several Evangelists*: And that because I find a certain *Jewish* Writer object it against the Credit of the *Evangelists*, who relate that matter.

Two things I find objected to this Purpose: *MS. Lufst.*

First, The different Relation of the *time*, *n. 192, 193.* when the women came to the Sepulchre.

St. Matthew hath it, *as it began to dawn*; *Mat. 28. 1.*

St. Mark, *at the rising of the Sun*; *St. Luke*, *Mark 16.*

very early in the Morning; *St. John*, *early* *2.*

when it was yet dark. This is thought of *Luk. 24. 1.*

force to weaken their Testimony. *Joh. 20. 1.*

Secondly, He objects that whereas *Matthew*

and *Mark* mention *one* Man (or Angel) *Mat. 28. 2,*

Luke and *John* mention *two.* In answer *3, 4, 5.*

whereunto I shall distinctly consider these *Mar. 16. 5.*

Objections; and in answer to the *first* I *Luk. 24. 4.*

offer the following *Particulars* to be con- *Joh. 20. 12.*

sidered.

1. I will not take any advantage of any various Readings; much less call in question any part of *St. Mark's* Relation, as if it had not been written by him: There is no need of using any such Shift or Art; I see no such difficulty in the matter: And I will take the Relation as it lies before us in our present Copies.

2. It

A Demonstration

2. It hath been said by some that the Women went to the Sepulchre *twice*; and if this be admitted (and it cannot be disproved) this will remove the whole Difficulty: For then that variety as to the *time*, which is found in the Evangelists, can offend no Reader; because some Evangelists speak of the first, and the other of their second coming; and this would at the same time remove the other Difficulty concerning the *one* Angel and the *Two*. But I shall not lay any stress upon this; but take it for granted that the four Evangelists speak of one and the same thing.

3. What Difficulty there is in this matter, is owing to the *Reader* and not to the *Text* of the Evangelists: The common Reader *confounds* those things which are sufficiently *distinguished* by the Evangelists. For as to this Relation concerning these women, there are three things, which are mentioned, that are to be distinguished into *three* several *times*; the not heeding of which, hath been the true cause why Men have been so much blundered in this matter. The three things that are said of them are these, *viz.* Their *buying of Spices*, their *setting forth* from the *City*, and their *coming to the Sepulchre*: And *each* of these had its *distinct time* allotted to it.

First;

First, The *buying of Spices*. And this was done sometime before their *setting forth* from the *City*, and *coming* to the *Sepulchre*. This they *had* done (St. Mark tells us expressly) *when the Sabbath was past*. 'Tis enough that these women were furnished with their Spices at the end and close of the *Sabbath*; and this is that which St. Mark is very exprefs in.

Secondly, The time of their *setting forth from the City*: St. Matthew relates this to have been done *in the end of the Sabbath*; ἐν τῇ σαββάτῳ. I know that Expression hath created some Difficulty, and the rendering of the *vulgar Latine* hath increased it: But there is no such thing in the words as they lie in St. Matthew. The word ἐν signifies *late*; and also it signifies *after*. Thus ἐν τῇ τῆς in *Plutarch* hath been observed to signifie, as much as *after* these things. And it is very plain that it signifies thus in this place. *At the end of the Sabbath*, is as much as *after the Sabbath*. And this will farther appear, by comparing this place with the Parallel place in St. Mark; there St. Mark relating the time when the women had furnished themselves with Spices (which they did before they set forth from the City) tells us, It was *when the Sabbath was past*; cum transisset Sabbatum, V. L. St. Matthew
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goes on to describe the time more precisely, *as it began to dawn towards the first day of the week*; i. e. upon break of day; and that day which was approaching was the first day of the week. Indeed St. *John* says it was *early, when it was yet dark*. This does not contradict St. *Matthew*, but agrees perfectly; for it may well be said to be *yet dark*, when it does but begin to dawn. These women were up or stirring betimes; but all this was but in order to their going to the Sepulchre: There must be some time allowed from their first rising, to their arrival at the Sepulchre. They may be supposed to tarry some little time for one another, to spend some in preparing of things, and some more in their Journey. That they rose early, in order to their going to the Sepulchre, we are assured by the Evangelists. Nor will it be hard to assign the cause of their rising early: Their *Sabbath* was newly over: The Body of *Jesus* was indeed laid in a new Sepulchre of *Joseph's*; there it was laid at present, indeed, *because of the Jews Preparation day*, and because the *Sepulchre was nigh at hand*. The women were secure, that during the *Sabbath* the Body of *Jesus* would not be stirred; but, lest it should now be laid elsewhere, they get up early,

ly, and that in order, with their Spices, to betake themselves to the Sepulchre.

Thirdly, The *time of their Arrival* at the Sepulchre. It was very convenient it should be a clear Light when they came thither, that they might be able to distinguish one thing from another ; and not be liable to Imposture and a Cheat as People are in the dark : And it was so, that when they came thither, they had a clear Light, as became *them* to have, who were to be Witnesses of the Resurrection of *Jesus*. St. Mark tells us expressly, That *they came unto the Sepulchre at the rising of the Sun*. The *vulgar* renders it, *Orto jam Sole*, i. e. The sun being up. But the *Greek* does not import so much : For 'tis in the *Greek* ἀνατέλλαντος τοῦ ἡλίου. The Participle is an *Aorist* ; and consequently does not denote the very precise time, but is more indefinite : And therefore if the Sun were *rising*, or *newly risen*, it would be agreeable enough to the import of the *Greek* word ; which admits (as all *Grammarians* know) of some *Latitude*. Mark 16.

For the *other* part of the Objection, that two of the Evangelists mention *two* Angels, the other *one*, let the *Jew* make the most of it, it will not lessen the Credit of the Relation : And I will give it all the force I can. St. Matthew mentions

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but *one Angel*, Chap. 28. 2, 5. St. Mark calls him a *young man*, Chap. 16. 5. St. Luke says, *two men*, Chap. 24. 4. St. John hath it, *two Angels*, Chap. 20. 12. So that none of them use the same Expression in this Relation. That all this does not in the least degree lessen the Credit of the Evangelists, will appear if we duly consider the following *Particulars*.

1. That they should be called *Angels* by one, and *Men* by another, hath no Difficulty in it: because as they were *Angels* and Messengers from God, so they appeared in *humane shape*; and one Evangelist calls them what they *really* were, the other what they *appeared* to be. And both one and the other are justified by the Old Testament. We read of *three Men*, Gen. 18. 2. No Man doubts but these were *Angels*; and the *Jerusalem Targum*, and that of *Jonathan* upon the place, understand it so; the latter of which, upon ver. 16: tells us expressly, That they were *Angels like unto Men*, or, in humane shape. Two of these are expressly called *Angels*, Gen. 19. 2, 15. And yet the very same in the same Chapter are called *Men*, ver. 8, 10, 12. This does abundantly justify the *Evangelists*: for why may not one call them, *Angels*, whom the other calls *Men*, when *Moses* in the same Narration,

ration, calls the same Persons both *Angels* and *Men* ? Again, the Person that appeared to *Gideon* is called an *Angel*, *Judg.* 6. *ver.* 11, 12, 20, 21. but yet appeared as a *Man*, *ver.* 22. And he that appeared to *Manoah's* Wife is called an *Angel*, *Judg.* 13. *ver.* 3, 9, 13, 15. And so he really was ; but then he appeared in the Shape of a *Man*, and is called a *Man*, *ver.* 6, 8, 10, 11.

2. That one Evangelist should mention *one*, and another *two*, hath nothing strange in it ; so far it is from a Contradiction. One Evangelist does not affirm that there was *but* one ; this indeed would have clashed with him that affirms there were *two*. *St. Matthew* and *Mark* make mention of one ; and they thought it enough to their Purpose. 'Twas not needful that each Evangelist should relate every Particular ; 'tis enough that they speak not inconsistently. There were *three* Angels appeared to *Abraham* : and yet he speaks to them as *one*, *Gen.* 18. 3, 4. *Two* appeared to *Lot* ; and yet he speaks to them as *one*, *Gen.* 19. 18, 19. (compare *ver.* 21.) And why should it seem strange, that when there were *two* at our Lord's Resurrection, Two of the Evangelists should onely make mention of *one* ?

3. The Reason why these two Evangelists mention onely *one*, seems to be this, because but *one Angel* spake, tho' in the name of both. Nor is it any Objection of force which may be fetched from St. *Luke* against this, that he says, *they said, Chap. 24. 5.* For such an *Enallage* of number is very frequent with the Sacred Writers; and besides it seems to be used in this very Case, *Gen. 18. 9.* we read, *they said unto him, where is Sarah, &c.* And yet 'tis probable, and very highly so, that but *one* of them said it. The LXXII Interpreters render it by *ἐπεὶ ἔειπεν* *be said*. And the Context justifies their Version: For when *Abraham* had answered, That *Sarah* was in *the Tent*, it follows, *and he said, i. e. and one of them said*, as it is in the *Targum* of *Jonathan* upon the place; which agrees well with what the same Author says upon *ver. 2.* that *one of three* (which appeared to *Abraham*) was imployed to bring the Tidings, that *Sarah* should bring forth a Son. And then, *they said* in *Luke*, does not necessary imply any more, than this that *one* of them said. This need not seem strange to a Jew at all; when *Maimonides* affirms it to be the Language of the *Misna*; where when there is mention of the *wise Men*, no more is sometimes meant by it, than *one* onely of that number. Besides, this,

*Prophet in
Seder Ze-
rah.*

this, we do very well know, that the *Plural* number is used in the *Hebrew* Text of the Old Testament, when yet there is but *one* Person referred to by that Expression. I shall give some Instances of this which are beyond all Exception. *Gen.* 46. 7. we have mention of the *Daughters* of *Jacob*; when yet it is certain he had but one, *viz*, *Dinah*; and she alone must be meant in that place: Compare *ver.* 15. Again, *ver.* 23. *Hushim* alone is called the *Sons* of *Dan*. Compare this place with *Numb.* 26. *ver.* 42. To which may be added the words of *Sarah*, *Gen.* 21. 7. *Who would have said unto Abraham that Sarah should have given Children suck? For I have born him a Son in his old Age.* This way of speaking may seem to us very odd, and uncouth; but yet 'tis a way of speaking used among the *Hebrew* Writers; and therefore ought not to be objected by a *Jew* against an *Evangelist*.

To what hath been said I may add, That the *Jew*, who makes these Objections, cannot possibly make any advantage of them against our common *Christianity*, among those who will give themselves the leisure to consider the matter with due Application. Such Objections as these are too trifling, to weaken our belief of *Christianity*, and to make Profelytes for *Judaism*. For,

A Demonstration.

First, There are far greater Difficulties in the *Old Testament*, in those Relations of Matters of Fact, which are reported in the Books thereof; and yet both we and the *Jews* receive those Books, and own their Authority, and think we have good cause so to do.

Secondly, As the *Evangelists* agree perfectly in the *main* of their Relation, so this *Variety* by which they express themselves serves rather to *Strengthen* than to *weaken* our Faith. This is an Argument, that these Men did not, by any secret compact, agree to put off a Lye and Cheat the World. If they had done this, they might have avoided this *Variety* of Relation; as that which would have rendered their whole Relation suspected.

Thirdly, That the above named Objections are so slight and trifling, that *R Isaac*, who runs over the whole New Testament, Book by Book, with a design to raise Objections against it, and raiseth a great many against several parts of the four Evangelists, yet when he comes to those Chapters, where they relate the Resurrection of *Jesus*, he makes none of these Objections against the Relation; which is an Argument that *he* did not think there was any inconsistency in the Relation it self. For he would not have passed

passed by any thing of moment in this Matter, that he thought would have lessened the Credit of that account, which is given of the Resurrection of *Jesus*; this being, of all others, that *Article* of *Christian* Belief, which the *Jews* disbelieve and oppose; and which is the Foundation of the *Christian* Faith.

As to any *other* Difficulty which some Men may find in the Evangelists Relation of the Resurrection of *Jesus*, I am not obliged to take notice of it in this place: Tho' I do not know of any of moment; and am very certain that there is none that can give any trouble to a wise and good Man.

(5.) Once more, 'Tis pretended those words, *Joh. 2. 20. Forty and six years* ^{*Isaac 1. 2.*} *was this Temple in building*, is utterly inconsistent with the matter of Fact. Here the *Jew* accuseth the Evangelist for reporting such an answer of the *Jews*, as he supposeth they could not give. For the Temple (says he) standing in the time of *Jesus* was that which *Herod* built, who reigned but *Thirty seven years* in all; and the Temple which he built, was finished in *Eight years*, as *Joseph Ben Gorion* testifies: and therefore it could not be *Forty six years* in building. I Answer,

I. That

1. That tho' the *Jew* brings this as an Objection against the Gospel, yet in truth there is hardly any thing in it. For neither *Jesus* nor the *Evangelists* affirm any thing here as to the Forty six years; *John* tells what the *Jews* said indeed to our Saviour; this is all: And if the *Jews* speak any thing that is not true, I know not why the reporter of matter of Fact should lose any Credit by it. And I cannot but like the answer of *Nicol. de Lyra*: His words are these, *Quadraginta & sex annis ædificatum est Templum; hoc non est multum curandum: quoniam non est verbum Christi nec Evangelistæ; nisi tantum referendo: sed est verbum Judæorum deridendo Christum: ut dictum est, contra quem multa falsa dixerunt, ut refert Evangelista.* 'Tis a very unreasonable thing to question the Relators Credit, because he reports other Men to have affirmed what they ought not: And if the *Jew* urge that 'tis not Credible the *Jews* should ever say these words, because they are so gross an untruth, and so very palpable, I answer,

N. de Lyra
in Joh. 2.
20.

2. That the *Jew*, who makes this Objection, does not give us any sufficient ground to believe the words themselves to contain any such gross untruth. I will not call in question what he says of the *Reign of Herod*, nor of the eight years

in

in which his building was finished : I'll admit *Joseph Ben Gorion* for a good Witness in this Matter ; and let the *Jew* make the most of this. Thus much is certain, that the *Jews* own but *two* Temples to have been built at this time, when these words were spoken : That of *Solomon*, and a second, built after their Return from the Captivity of *Babylon*. Whatever *Herod* built, 'tis most certain 'twas not owned to be a *third* Temple, as a learned *Christian* hath proved at large. Of this *Second* Temple the *Jews* must be understood here : And tho' I am not obliged to defend these *Jews*, by proving that the second Temple, from the first beginning of its Foundation to its finishing, took up the space of Forty six years, yet 'tis evident, that if it did not take up all that space, and that what the *Jews* say be an Error, yet 'tis not a palpable one ; much less is it an Error that ought to be imputed to the *Evangelist*. The *Jew* ought to have proved it an Error first, and then to be imputed to the *Evangelist* ; neither of which does he attempt to do.

C. L' Em-
pereur pra-
fac. in
Middoth.

V. P. Ame-
late, Nat.
Joh. 2. 20.
V. Petr.
Possini Spi-
cilegium
ad Marcum
p. 435.

3. Whatever *Herod* built, had (when these words were spoken) been begun Forty six years before : And as it was then a great and glorious Building, and had stood near Forty years, so it was not likely

*Joseph An-
tiqu. l. 15.
c. 14.*

*Id. lib. 20.
c. 8.*

*Id. de Bell.
Jud. l. 1.
c. 21.*

likely that *Jesus* should be able to destroy and rebuild it in three days; which is that which the *Jews*, mistaking our Lord's meaning, affirm here. For I do grant that the *Jews*, in this place, spake of the Temple which *Herod* began to build. This work he began in the Eighteenth year of his Reign, as *Josephus* tells us expressly. And though he did very much in this his undertaking, and advanced the work to a great measure; yet it does appear from the same *Josephus*, in another place, that the Temple was a building not onely till these words were spoken, but even to the days of *Nero*: And though *Herod* spent eight years in his great Work, yet there were Buildings after this upon the Holy Ground, and workmen employed in great number many years after. *Herod* died Thirty seven years after he was declared *King* by the *Romans*. From his beginning to build, to his Death, were Nineteen years. From his Death to the Thirtieth year of *Jesus*, when he entered on his publick Ministry, were Twenty seven years: In all, Forty six years. Here is an exact Agreement as to the time: And this account is enough to justifie the *Jews* in this place; much more the *Evangelists*; and sure it ought to satisfie those *Jews*, who make this *Objection* against the *Evangelists* also.

Nor

Nor is this Testimony of *Josephus* invalidated by what the same Author says of this Matter in another place. He says indeed elsewhere, That *Herod* did this work in the Fifteenth year of his Reign; where he seems to speak inconsistently with himself, and to give an account that will not agree with these words in the Evangelist: But 'tis evident that his Testimony is so far from being invalidated hereby, that it is rather corroborated. For *Josephus* explains himself in another place, where he tells us, That *Herod* reigned from the time that he overcame *Antigonus* thirty four years, but from the time that he was declared *King* by the *Romans* thirty seven years: According to which account, the Fifteenth of his Reign from the Death of *Antigonus*, is the same with the Eighteenth, from the declaring him to be *King* by the *Romans*. I am very much confirmed in this account of this Matter, by what I have since met with to the same Purpose, in a very learned Writer. viz. *Rob. Pontanus*. See his Book, *De Sabbaticorum annorum Periodis*, Cap. XVIII.

De Bell. Judaic. l. 1. c. 16.

ib. c. 21.

I add, That the word *ἀνοδομένη* in *St. John*, does not imply that the whole Building was finished and compleated when those words were spoken; for that it was not, appears from what hath before

fore been related from *Josephus*: And we find that very *Word* used in *Ezra*: There *Tatnai* and his Companions in their Letter to *Darius*, speak of the laying the Foundation of the House of God, and add, *Since that time until now ἀποδομήθη, καὶ ἐκτελέσθη* (so the LXXII.) *hath it been in building, and yet it is not finished*, *Ezra* 5. 16.

II. That the *History* of the four *Gospels* is inconsistent with the Law of *Moses*: This is also an Objection of great force: For we think we ought to receive *Moses* for a true Prophet; and if *Jesus* require any thing opposite to *his* Law, this will have its weight, and deserve Consideration.

(1.) Under this Head 'tis said, That whereas *Moses* Commands to *swear by the name of God*, Deut. 6. 13. *Jesus* says to his Followers, *swear not at all*. Mat. 5. 34. *But I say unto you swear not at all, &c.* Here the *Jews* charge *Jesus* with false Doctrine; and that whereas he pretended that he did not *come to destroy the Law*, yet he destroys a *Moral Precept*. For *Swearing* was such an one; and is one of the *Affirmative Precepts* of this kind under the Law of *Moses*, and placed among the *Moral Precepts* also. Thus 'tis written, *Thou shalt fear the Lord thy God, and serve him,*

*2^d. Fortalit.
fidei, l. 3.*

him, and shalt swear by his Name, (Deut. 6. 13.) In answer to this,

1. It is to be considered what *Jesus* teacheth in this Matter. He does not absolutely forbid all Swearing; this is manifest from his own words. He forbids, indeed those *Forms*, which the *Jews* had taken up, of swearing by the Creature; and he forbids the needless and common use of Swearing; *neither by Heaven, &c. But let your Communication be yea, yea; &c.* The *Jews* were wont to swear by the Creature; and too readily to absolve themselves from the Obligation of those Oaths. And we have evidence of this sufficient, not onely from the New Testament, but from the *Jews*, and *Heathens* also :

Mat. 23. 16.
Jam. 5. 12.

*Ecce negas, jurásque mihi per Templam
Tonantis.*

Non credo; jura, verpe, per Anchialum.

That *Jesus* does not forbid all Swearing, is very plain from this, that *St. Paul*, one of his most eminent Followers, does, even in his Epistles, make use of an Oath, in certain Cases of great moment. If all Swearing had been unlawful, he, who professed himself a Disciple of *Jesus*, and an Instructor of others in his Religion,

2 Cor. 1. 23.
Rom. 9. 1.
2 Cor. 11.
31.
Phil. 1. 8.
1 Thessal.
2. 5, 10.

on, would not have left upon Record such Testimonies against himself. But *Jesus* never intended to forbid all Swearing; and is so far from drawing Men off from swearing by the name of *God*, as the *Jews* were obliged by the Law of *Moses*, that he forbids the swearing by any *Creature* whatsoever: And when *Jesus* forbids the swearing by any *Creature*, he is so far from destroying any Precept of *Moses* (however the *Jews* may charge him) that he teacheth the very same Doctrine which the *Jews* do. This appears from what *Maimonides* delivers upon this Subject; he says we are to swear by *his Name*, and adds, *'Tis unlawful to swear by any other thing, together with his Name.* And who joyns, when he swears, any other thing with the name of *God*, is to be extirpated out of the World: Because there is no Name, fit to partake of the Glory of Swearing thereby, but that of the blessed *God*. And afterwards he says, *He that swears by the Heaven, or Earth, &c. Tho', in his intention, he mean the Creator of these things, yet it is no Oath.*

H. She-
wooth.
c. XI.

Ibid.
c. XII.

2. What is the Sence of the Law of *Moses*; *Thou shalt swear by his Name.*
Deut. 6. 13. The meaning of which can be no more than this, that when they did swear, they should

should do *it onely* by the name of God. We find part of that Verse, where that Precept is, quoted by *Jesus*, (*Mat. 4. 10.*) where we find, *serve him* in *Deutèronomy*, expressed by *Jesus* by, *Him onely shalt thou serve*: In which *Jesus* adds nothing to the meaning of the Text; and the LXXII. Interpreters give us the same account of the place. 'Tis plain from the Context that *Jesus* gives us the true Sence. And so 'tis in those words: *Thou shalt swear by his Name*, i.e. thou shalt swear by *his Name onely*, and not by the name of any *other* God, or Creature, whatsoever. And this Sence of these words is confirmed by a Parallell place: *Joshua* gives the same Precept to the *Israelites* which *Moses* does here; but he does it in such Terms as do abundantly confirm this Interpretation. His words are these; (speaking of the conquered Nations, and forbidding them to come among them, he adds) *Neither make mention of the name of their Gods, nor cause to swear by them, neither serve them nor bow your selves unto them: But cleave unto the Lord your God, &c. Josh. 23. 7, 8.* And if this be the Sence, as 'tis clear it is, then our Saviour's words are so far from destroying this Precept, that they tend directly to establish and confirm it. For our Saviour does prohi-

bit the swearing by any Creature whatsoever : Our Saviour teacheth no other Doctrine, in this Matter, than what agrees with that of *Moses* and the wiser *Jews*.

*Sepher.
Hammitf-
vath.*

Maimonides reckons indeed, this Precept, *Thou shalt swear by his Name*, among the *Affirmative* Precepts : But then he observes that *Swearing* is also sometimes *forbid* in the Law, and that *Prohibition* is to be placed among the *Negative* Precepts. 'Tis *Commanded*, says he, When 'tis necessary to confirm a Truth ; and 'tis *forbid*, and we are warned against it, when 'tis not necessary. He goes on, and tells us, That it is not lawful to swear by any of the Creatures : And though indeed afterward he mentions the *Jewish* Practice of swearing by a Creature, and defends it, yet he does it by pretending that God, or his Name, is referred to in such Oaths ; as he that swears by *Moses*, swears by his *Lord*, or by him that sent him.

*Lib de De-
calog.*

Philo the Jew declares against *Common* swearing, as that which brings Men to Perjury : He affirms that 'tis best, and most profitable, and agreeable to reasonable Nature, not to *swear at all* ; and to take care that our word may have the force of an Oath. But if a Man be put upon taking an Oath, he would still have

have him, in that Case, to be *μελλωντις* *ἔ*
βραδύς, i. e. very slow and dilatory, that *H. She-*
 he may if possible, avoid it. *Maimon* *vuth.*
says expressly, That it is very good for a *C. 12.*
Man not to swear at all. To which I may
add the words of the Son of Syrach, Ac-
custom not thy mouth to swearing; neither
use thy self to the naming of the Holy one.
 (Ecclus. 23. 9.) Hence it appears that Je-
 sus cannot be charged with any fault as to
 this Doctrine of his concerning Swearing.

To which I may add, that though *Mai-*
monides reckons the afore said words a-
 mong the affirmative Precepts, yet *R. A-*
braham, in his Animadversions upon him,
 declares against it: And says expressly,
 That *thou shalt swear by his Name*, is not
 of the number of *Affirmative* Precepts,
 but that the words teach us onely *not* to
 swear (when we have occasion to do it)
 by *another* God.

Moreover *R. Bechai*, a celebrated Com-
 mentator among the *Jews*, in his Com- *R. Bechai*
 mentary upon *Deut. 6. 13.* upon those words, *fol. 211.*
and shalt swear by his Name. *על דבריו* *col. 1.*
 i. e. according to the *Literal Sence* (says
 he) the meaning is this: When thou
 shalt swear, to confirm, or do any thing
 which thou hast a mind to confirm or to
 do, thou shalt not swear by the name of
 other Gods, but by the name of the most

blessed (or true God) onely. And this
 (says he) is what is meant by, *Thou shalt*
swear by his Name ; but this is not (says he)
an Affirmative Precept obliging us to swear.
 He adds the Interpretation of the *Rab-*
bins, who limit this Liberty of swearing
 to the Conditions mentioned in the Text,
 where 'tis said, *Thou shalt fear the Lord thy*
God and serve him ; and shalt swear by his
Name, i. e. If thou have the other qualities,
as the fear of sin, and being a Servant of
the Creator, then thou mayst swear by his
Name ; because this fear of God will make
thee cautious in swearing. Rabbi Solomon,
 on the place, speaks to the same Purpose
 'אֱלֹהֵינוּ יְיָ בְּדָ וְכוּ', i. e. *If* (says he) *thou hast*
all these Dispositions, i. e. if thou fearest
his Name, and servest him, then thou shalt
swear by his Name ; for in that thou fear-
est his Name, thou wilt be cautious of thine
Oath : But otherwise do not swear. Thou
shalt swear by his Name, Aben Ezra ex-
pounds thus, אֱלֹהֵינוּ בְּשֵׁם וְכוּ', i. e. not by the
name of other Gods, in confirming a Mat-
ter, or making a Covenant, &c.

Rabbi in
locum.

Ab. Ezra
in locum.

(2.) Again, Jesus calls the loving one
 another, a new Commandment, and else-
 where, His Commandment (*Joh. 15. 12.*)
 whereas in truth 'twas a Precept of Moses :
 not to say that Polygamy and Divorces,
 which were allowed by Moses, are forbid
 by

Joh. 13. 34.

by Jesus, *Joh. 13. 34* A new Commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. Here also the Jew pretends, that what Jesus teacheth is not true, because he says this Command of *loving one another* is a new Commandment; whereas it is as old as *Moses*, in whose Law 'tis expressly required. *Thou shalt love thy Neighbour as thy self; I am the Lord,* (*Levit. 19. 18.*) And this is owned in *St. Matthew* (*19. 19. and chap. 23. 39.*) To which may be added, That *St. John*, who very much presseth this Love to one another, expressly says, That 'tis no new Commandment, but that which we had from the beginning, (*1 Joh. 2. 7. with chap. 3. 11. and 2 Joh. 5, 6.*) In order to a full Answer to this Pretence, I offer the following Particulars.

1. First, That the Jews were very narrow in their Notion of *Neighbour*. For by *Neighbour* they meant no more but a Jew; or *Profelyte* at farthest: And the Precept in *Moses* (*Levit. 19. 18.*) seems to be limited to the *Children of their People*; as hath been observed before. As this did not extend far, so their Charity did not exceed these bounds. They were to help their Enemies As sinking under his Burden; but here the Jewish Masters

V. Hering.
Jur Hebr.
Leg. p. 83.

Maimon.
H. Deoth.
c. 6. §. 3.

Barva Ka-
ron, c. 4.
M.
Gem Com-
ment. Ram-
bam Sanc-
drin, c. 9.
M. 3.

Bechai in
Legem, fol.
78.

raised a Case, viz. what they were obliged to do in Case the *Beast* belonged to an *Heathen*, and the Burden to an *Israelite*; or the *Beast* were the *Israelites*, and the Burden the *Heathens*. The *Jews* had very little regard to the *Lives* or *Properties* of *Aliens*; as may be seen in their Writings and Constitutions. Their Notion of *Neighbour* was very narrow and scanty, as appears by the Lawyers question to *Jesus*, *who is my Neighbour?* (Luk. 10. 29.) As the Notion of *Neighbour* is extended by the Religion of *Jesus*, so far this Precept may be called a *new Commandment*. The Wall of Partition is now broken down, and the difference between Men is removed. Every Man, to whom we can do a good Office or Kindness, is our *Neighbour*. *He that loveth another, hath fulfilled the Law*, says St. Paul (Rom. 13. 8.) τὴν ἐντολὴν is now the Sense of τὸν πλησίον, which we read (ver. 9.) and which the *Jewish* Law mentions (Levit. 19. 18.) We are to do good to *all Men*, and to love our *Enemies*, and them who *hate* and *persecute* us. And thus it is a *new Commandment*, as it takes in *new Objects*, which the *Jewish* Law did not extend to.

2. That the *Measure* and *Degree* as well as the *Motive* to the Love of one another

ther is *new* also. The measure of their Love to their Neighbours under the Law was, that they loved them as *themselves*; our Lord's measure is higher, 'Tis *AS I HAVE LOVED YOU*: So that as the Precept extends to more *Objects*, so it requires a greater *Degree*, than what the Letter of the Law of *Moses* required. On both accounts it may be called a *New Commandment*; as it is *protensum latius*, & *pro-
vectum sublimius*, as one hath well expressed it. Our Saviour's Love to us is without Parallel: *Greater love hath no Man than this, that a Man lay down his life for his friends* (Joh. 15. 12.) There are but few Instances of such a Love: 'Tis the highest flight of Love. *But God commendeth his love towards us, in that while we were yet sinners, Christ died for us.* (Rom. 5. 8.) He laid down his Life *for us*; and therefore we ought to do it for our Enemies. (1 Joh. 3. 16, 23.) From this Example we are put upon loving one another, *Eph. 5. 2. 1 Thes. 4. 9.*

3. As to *St. John*; it was not a *new Commandment* at that time when he wrote. As the Precept of Love was old, so they had been taught the Degree of it, from the *beginning of Christianity*; for to no more than that the Expression amounts, in several places of that Epistle. See

Chap. 2. 24. *This is the Message that ye heard from the beginning, that ye should love one another, (1 Joh. 3. 11.) i. e. by our Saviour, and from your first embracing Christianity.*

(3.) For what may be said as to *Polygamy*, and arbitrary *Divorces*, they ought not to be produced on this occasion: For though they were permitted by *Moses*, yet they were not commanded by him. For *Divorces*, as practised under the *Mosaic* Oeconomy, they were permitted onely, (*Mat. 19. 18.*) but not required. It was indeed commanded that he that put away his Wife should give her a Writing of *Divorce*; but he was not obliged by any Law to put her away. And for *Polygamy*, the same may be said: 'Twas not commanded, however it were suffered. And our Saviour refers us to the first *Institution* of *Marriage* on this occasion. Our Saviour reverses no Precept of *Moses*; he requires of his Followers, that they should consider the *Primitive Institution*; and that they should not use that Liberty, which was onely permitted to the *Jews* for the hardness of their Hearts.

CHAP. III.

The CONTENTS.

The Jews do farther object against the Gospels, III. As containing some things which are inconsistent with the common Belief of Christians. We believe the perpetual Virginity of the Virgin Mary; but this is said to be inconsistent with Mat. 1. 25. where it is said of Joseph, That he knew her not, till she had brought forth her first born Son. We believe that our Jesus was God as well as Man: But it is urged that this is inconsistent with Mat. 19. 17. Why callest thou me good? &c. with chap. 20. 23. To sit on my right hand, and on my left, is not mine to give; &c. And with Mark 6. 5. He could there do no mighty work. As also with chap. 13. and ver. 32. But of that day and that hour knoweth no Man; no not the Angels which are in Heaven, neither the Son, but the Father. It is farther objected that the common Belief of Christians, that Jesus suffered on Friday in the Evening, and rose very early on the first day of the Week, is utterly inconsistent

consistent with the Words, Mat. 12. 40. As Jonas was three days and three nights in the Whales belly, so shall the Son of Man be three days and three nights in the Heart of the Earth. A particular Answer, to these several Objections: IV. The four Evangelists are charged with misquoting and misapplying the Testimonies which they produce out of the Old Testament: And the Charge is very high. First, It is pretended that they quote places which are no where to be found: and the following places are produced to this Purpose, Mat. 2. 23. He dwelt in a City called Nazareth; that it might be fulfilled which was spoken by the Prophets, he shall be called a Nazarene. Mat. 5. 43. It hath been said thou shalt love thy Neighbour, and hate thine Enemy. Joh. 7. 38. He that believeth on me, as the Scripture saith, out of his Belly shall flow rivers of living water. Joh. 19. 28. That the Scripture might be fulfilled, he saith, I thirst; and ver. 36. that the Scripture might be fulfilled, a bone of him shall not be broken. Here it is urged, that there are no such places to be found in the Old Testament. Secondly, 'Tis pretended that at other times they are guilty of false Quotations, and Mistakes

stakes at least. Thus is Abiathar put for Abimelech, Mark 2. 26. Barachias for Jehoiadah, Mat. 23. 25. Jeremy for Zechary, Mat. 27. 9. Thirdly, It is farther alledged that at other times they misapply the places which they quote: To this Purpose, Mat. 2. 15. is produced, out of Egypt have I called my Son: And ver. 16, 17. Then was fulfilled, &c. in Rama was there a voice heard, &c. which places in the Old Testament belong to another Matter. A particular Answer to these several Objections; in which the Evangelists are defended.

[I.] SOME things are alledged out of III.

the Gospels as inconsistent with the common Belief of Christians. First, R. Isaac, lib. 2. c. 17. MS. Lufis. n. 7, 8, 9, 10, 11, 12, 13, 14. Mat. 1. 25. And knew her not till she had brought forth her first born Son; and he called his name Jesus. There are several things which the Jews object against the Christians upon occasion of these words: Not onely that his Name was called Jesus, when just before it is said, They shall call his Name Emanuel, (ver. 23.) which is reckoned as a repugnancy in the very same Writer; but they affirm, That this Scripture, with some others compared with it, destroys the Belief of the present and

and ancient *Christians* ; who did and do believe, that the *Mother* of *Jesus* was not onely before his Birth, but ever after, a *Virgin*. And supposing this Belief of theirs grounded upon the Writings of the New Testament, we find it repugnant to this and some other parts of it : *Jesus* is called the *first born* of his Mother ; and that supposeth that she brought forth some other : And when *Joseph* is said not to have known her *till* she had brought forth her *first born*, that seems to intimate that he knew her *afterward*. Besides, we read of the *Brethren* of *Jesus*, (Mat. 12: 46.) And they are named, *James* and *Joses*, *Simon* and *Judas*, (ver. 55.) If *Christians* (will the *Jews* say) do build their Belief of the *perpetual Virginity* of the *Mother* of *Jesus*, on the Writings of the New Testament, what greater Proof can there be, than what hath been produced, of the inconsistency of these Writings with themselves ? I answer,

For what is said, That *Joseph* knew her not *till* she had brought forth, &c. whatever *Helvidius* or others have argued from it, certain it is that the words do not so much as imply that he knew her afterwards : And the best way to judge of this matter is, to consider the *Idiom*, or particular way of speaking used by the
Sacred

Sacred Writers, of the Old, as well as New Testament : and then we shall find that this *until she had brought forth*, is no Argument at all against the *perpetual Virginity* of the Mother of our Saviour. God makes a Promise to Jacob saying, *I will not leave thee, until I have done that which I have spoken to thee off*; (Gen. 28. 15.) no Man ought to conclude from hence, that he would leave him afterwards. Thus of the Sepulchre of Moses, it is said, *No Man knoweth of his Sepulchre unto this day*. (Deut. 34. 6.) Does it thence follow, that from that day forward it was known? Of Michal the Daughter of Saul we read, *That she had no Child unto the day of her Death*: (2 Sam. 6. 23.) And no Man is so silly as to think she had any afterwards. To the same Purpose other places may be produced, v. g. *Samuel came no more to see Saul, until the day of his Death* (1 Sam. 15. 35.) *Till I die, I will not remove my integrity from me*. (Job 27. 5.) And, *Surely this iniquity shall not be purged from you, till you die*, (Isa. 22. 14.) And in this Evangelist. *Till he send forth Judgment unto Victory*: And lo, I am with you alway, even unto the end of the World. (Mat. 12. 20. 28. 20.) 'Tis plain that the Design of the Evangelist is to shew, that Jesus was born
of

of a *Virgin*; and that *Joseph*, though *Mary* were espoused to him, was not any more than the reputed Father of *Jesus*; who was conceived by the *Holy Ghost*, and born of the *Virgin Mary*, who was both a Mother and a *Virgin* at once.

That *Jesus* is called the *first born*, is no Argument against the perpetual Virginity of the Blessed *Virgin*: Not tho' we should allow him to be called *her first born*; which yet there is no need we should allow from the *Greek Text* of this place. But yet grant him to be called *her first born*, it does not thence follow that she did bring forth others afterwards; all that it necessarily imports is this, that she did bear none before him. And that is all that is meant by the *first born* in this Argument: And whoever understands the Language of the *Hebrews*, and their Law about this matter of the *first born*, will easily understand that there is no force at all in this Pretence. For besides that the *Hebrew word*, which we render *first born*, hath nothing in it that gives any Colour for this pretext (it being a simple word, and not a Compound, as those are by which it is rendered into the *Greek*, and *Latin* and *English Tongue*) the Law concerning the *first born*, given by *Moses*, does quite overthrow all ground for that Plea, which
some

some Men would make from this Expression. The true Notion of *first born* among the ancient *Hebrews* is this: whatever first opened the Womb, whether any other Birth did follow it or not, was the *first born* in the Sence of the Law of *Moses*. Thus the Lord commanded *Moses* saying, *Sanctifie unto me all the first born*; and what is meant is made plain by the following words, *Whatsoever openeth the Womb, among the Children of Israel, both of Man and Beast*, (Exod. 13. 2.) Again, ver. 13. *Thou shalt set apart unto the Lord all that openeth the Matrix. The Levites are said to be given, instead of such as open every Womb*, Numb. 8: 16. So that the first born is what opens the Womb. The Case was plain: The first born was the Lords; and was therefore to be redeemed, where it was not given in kind; and the Price with which it was redeemed belonged to the Priest; and the time was set for the Redemption of it also. Now in Case that onely could have been called the first born, which had been followed by an after Birth, the *Jew* might have evaded the force of this Law, and delayed the bringing the first born or Price thereof to the *Priest*, under Pretence of staying and expecting another Birth; that what first opened the Womb, might with greater

V. R. D.
Kimchi. in
פטר.

Numb. 18.
15, 16:

Numb. 3.
15.

greater Propriety have been called the first born. Whereas in truth there was no such Liberty for Evasion left in the Law of *Moses*: For the first born of Mankind were due at a Month old; and the *Jews* are warned not to delay the Payment of those dues. *Thou shalt not delay to offer the first of thy ripe fruits and of thy Liquors. The first born of thy Sons shalt thou give unto me. Likewise shalt thou do with thine Oxen and with thy Sheep: Seven days it shall be with his Dam; on the Eighth day thou shalt give it me.* (Exod. 22. 29, 30.) This is the true Notion of the first born in the Law of *Moses*: *All that openeth the Matrix is mine, and every Firstling among the Cattle, whether Ox or Sheep.* (Exod. 34. 19.) And we find *Luke* gives account of the bringing of *Jesus* to *Jerusalem*, That he might be presented to the Lord, in Conformity to this Law of the *Jews*: *As it is written in the Law of the Lord, every Male that openeth the Womb shall be called holy to the Lord,* (Luk. 2. 23.)

Nor is it any considerable Objection against the perpetual Virginity of the Virgin *Mary*, that we read of the *Brethren* and *Sisters* of *Jesus*: (Mat. 12. 46. 13. 55, 56.) However the *Jews* make use of this as an Argument against the *Christi-*

ans Belief: It will appear, upon due Examination, that the *Jews* have no reason to make this Exception. For certain it is that, in the Style of the Sacred Writers, those are called *Brethren* to one another who are akin; though they were not strictly Brethren. Thus Uncle and Nephew are said to be Brethren; and so are also Brothers and Sisters Children, and those who are of the same Family, though removed at some distance from one another. (*Gen. 12. 5. with chap. 13. 8. chap. 29. 12. with ver. 15. Levit. 10. 4.*)

It is true, indeed, That the *Mother* of *Jesus* is named, and his *Brethren* are said to be *James* and *Joses*; who being named with *Mary*, might be supposed to be the Sons of *Mary* the Mother of *Jesus*; but yet it is evident, that *Mary* the Mother of *James* and *Joses*, was not *Mary* the Mother of *Jesus*, but the other *Mary*, as she is sometime called, the Sister of our Lord's Mother, and the Wife of *Cleophas*. *There stood by the Cross of Jesus* (saith *S. John*) *his Mother*, and *his Mothers Sister*, *Mary the Wife of Cleophas*, and *Mary Magdalen*. (*Joh. 19. 25. Mat. 27. 56. Mark 15. 40.*) Among the women *St. Matthew* reckons *Mary Magdalen*, and *Mary the Mother of James and Joses*, and the *Mother of Zebedee's Children*: (*Mat. 28. 1.*) *Mary Magdalen* and *Mary the*

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Mother

Mother of James and Joses, are also mention'd by *St. Mark*; and coming to the Sepulchre, are expressly mentioned, *Mary Magdalen* and the *other Mary*: by the *other Mary* must therefore be meant *Mary* the Wife of *Cleophas*, the Mother of *James* and *Joses*; who is not onely mentioned by *St. Mark*, and *St. Luke*, but by this Evangelist a little before. And therefore *James* and *Joses* were not the Sons of *Mary* the Mother of *Jesus*.

For that Pretence from *ver. 23.* that our Lord's Name was to have been *Emmanuel*, as it is very trifling, so it hath been considered elsewhere; and therefore thither I shall refer the Reader.

[II.] Again, *Mat. 19. 17.* is alledged as inconsistent with that Belief, that the *Christians* profess to have, of the *Divinity* of *Christ*.

(I.) And he said unto him, *Why callest thou me good? There is none good but one, That is God.* These words of *Jesus* are spoken to him who said, *good Master, what good thing shall I do, that I may have eternal Life?* *Jesus* replies, *Why callest thou me good? &c.* From this Answer of *Jesus*, they take occasion to impugn his Divinity; for *Jesus* seems to reprove the Man who called him *good Master*, and to insinuate, at least, that himself was not *God*, to whom

Part I.
P. 7.

R. Isaac
l. 2. c. 19.
MS. Luffe.
q. 25.

whom the Title of *good* did solely belong.
I Answer,

1. It by no means appears that *Jesus* reproves him for calling him *good*: The reading which we follow will not justify any such Inference: But then there is another reading that is very ancient, and wants not considerable Countenance from the *Vulgar*, the *Greek Copy*, and the ancient *Fathers* of the Church, that takes away all Pretence for such an Inference. *Why callest thou me good? Quid me interrogas de bono?* So the *vulgar Latin*. According to *this Version*, the words do not reflect upon the young Man's Compellation, *Good Master*; but upon that part of his Question, *What good things shall I do?* This Version is followed by *St. Austin*: And (were it needful) much might be said in favour of this Reading. A late learned Writer, who hath considered the various Readings and several Copies of the New Testament, does assure us, that this Version of the *vulgar* is confirmed by a *Greek Copy* of Mr. *Colbert's*, by that of *Cambridge*, by that of the *Vatican*, and by two of *R. Stephanus*. And he that would see more to this Purpose, may consult a very learned Writer of our own; who hath taken vast pains in comparing the several Copies of the New Testament.

De Trinit.
l. 1.

Simon.
Hist. Crit.
D. Text. de
N. Test. p.

409.

Dr. Mills
in Loc.

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2. Allow-

2. Allowing our present Reading, 'twill not serve the Purpose of the *Jew* or *Soci-nian* : For as *Jesus* does not exclude himself from being *good*, so he does not from being *God* : The place may as reasonably be produced in *Defence* of his Divinity, as 'tis to impugn it. For if he be owned to be *good*, as he is by the young Man, he may (if none be *good* but *God* alone) be rather concluded to be *God* also. Thus much is certain, that our Lord does not *deny* himself to be *God* in this place. Nor does he do it when he had the fairest occasion of doing it, had it not justly belonged to him ; and *that Jesus* had, when, after his Resurrection, *Thomas* said unto him, *My Lord and my God* (Joh. 20. 28.) Our Saviour directs the young Man, who enquired after Happiness, and the way to it, to God, the Author of every good thing, and the onely Source of it ; *he* alone is Originaly, Immutably, and Indefectably *good*, and can onely make us Happy.

(2.) Again, *Mat. 20: ver. 23: But to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father.* These words of *Jesus* are in answer to the Request of the Mother of *Zebedee's* Children, in behalf of her Sons, that they might,

might, in his Kingdom, sit on his right and left hand. And 'tis urged by the Jewish Writers, as an Argument that *Jesus* was not *one* with his *Father*, and could therefore have no Claim to any *Divinity*, when, by his own Confession, it was not in his Power to grant this Request. And no wonder the *Jew* should make this Objection, when I find a late *Socinian* so very silly, as to produce this Text to impugn the Divinity of *Jesus*. *It is certain* (says he) That the *Lord Christ* could not himself, without the previous Ordination of the *Father*, confer the Prime Dignities of *Heaven*, or of the *Church*. And as a Proof of this, he produceth these words above recited. To which I answer,

R. Isaac.
l. 2. c. 20.
MS. Lush.
73.

Brief Hist.
of the U-
nitarians;
p. 10.

1. That it is certain, that *Christ* had Power to confer the Prime Dignities, and Offices or Functions. What *St. Paul* attributes to the *Father*, as to this Matter, he attributes the same to the *Son*. *God hath* (says he) *set some in the Church, first Apostles, Secondly Prophets, Thirdly Teachers, &c.* (1 Cor. 12. 28.) And speaking of *Christ* elsewhere, he tells us, That *he gave gifts unto Men*, and that *he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors, &c.* (Eph. 4. 8, 11.)

2. Nor does *Jesus* in this place deny

A Demonstration

his Power (nor consequently his Divinity) in distributing Offices or Dignities; tho' he does affirm that this Honour shall be given to none, but such as the *Father* designs it for; In which he refers the Glory of the whole Dispensation to the *Father*, and at the same time declares his *own* Concurrence with the *Father*. But this is done in such Terms, as gives no just occasion to question his Power to give, or his Divinity.

To sit on my right hand, &c. is not mine to give; ἀλλ' οὐκ ἐστὶν ἐμοί, &c. i.e. Except to them for whom it is prepared, &c. where he does not deny his Power to give, but onely declares who they are, who shall receive this Honour; not every ambitious Pretender, but those who shall be thought fit; and for whom, consequently, this Honour is designed by the Father. That this is all that these words import, is plain to any Man that understands, and will consider the *Original*. *It is not mine to give, unless to them for whom it is prepared, &c.* The ἀλλὰ in the Text is the same in Signification with εἰ μὴ, or εἰάν μὴ. What in St. Matthew (chap. 17. 8.) is expressed by εἰ μὴ, is in St. Mark (chap. 9. 8.) in a Parallel place expressed by ἀλλὰ. And what is expressed by εἰάν μὴ (Gal. 2. 16.) is expressed by ἀλλὰ (Rom. 4. 13.) Εἰ μὴ is sometime put for ἀλλὰ (Mat.

12.4.) *Mark 2: 26. Luk. 6.4.* And on the other ſide ἀλλὰ is put for ἐν μὴ (*2 Cor. 2. 5.*) All that our Saviour ſays then is, That he can give onely to them for whom 'tis prepared; and to conclude a want of Power from hence, or that he was no Divine Perſon is very unreaſonable; unleſs we will ſuppoſe it a defect of Power, not to uſe it Arbitrarily.

The *Syriac* Verſion bears the ſame Sence; and the *vulgar* hath it, *Non eſt meum dare vobis, ſed quibus paratum eſt: 'Tis not my part to give it to you, but to them, &c.* It ſpeaks no defect of Power, to beſtow Honours and Rewards well; it rather ſpeaks the perfect Agreement of the *Son* with the *Father*: he denies the Requeſt, which 'twas not fit for him to Grant.

(3.) Again, *Mark 6. 5. And he could there do no mighty work.* This is ſaid of *Jefus*: Therefore, ſays the *Jew*, *Jefus* had not Power: which is thought a fit Argument therefore wherewith to impugn his Divinity. This is ſo very weak, that it hardly deſerves an Answer: However, 'tis fit I ſhould reply to it. And,

1. It is evident from the very Text, that here is no defect of Power in *Jefus* ſo much as is inſinuated. That more mighty works were not done, is imputed, not to want

of Power in *Jesus*, but to the unbelief of the place where *Jesus* was. *He could there do no mighty work*: The reason assigned is, *Because of their unbelief*, (Mat. 13. 58.) And therefore by *could not*, cannot be meant that *Jesus* had not Power, but that he thought it *not fit*, and therefore would not work Miracles, where there was no hope of the Faith of them, for whose sake they were to be wrought. The Phrase imports no more in other places: *Jesus could not do* what is not fit to be done. This *could not*, onely implies that it was *not fit*. We might give many Instances to this Purpose, out of the Old and New Testament, (Gen. 37. 4. 19. 22. Act. 40. 20. Joh. 7. 7. 2 Cor. 13. 8. Rev. 2. 2. Mat. 9. 15. Luk. 16. 2.) where 'tis said a thing *cannot be done*, when all that is meant is, that 'tis not *fit* it *should*.

2. If we look into a Parallel place, we shall find it expressed in such terms as leaves no room for this Objection at all. *And he did not many mighty works there, Because of their unbelief*. (Mat. 13. 58.) *He could not* in St. Mark, is explained by *he did not* in St. Matthew. And the Arabic Version of St. Mark, renders what we translate *he could not*, by *he did not*. And this is agreeable to the Hebrew way of speaking, who say That *cannot be*, which
shall

of the Messias.

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shall not, or ought not to be. Thus weread
 (Deut. 12. 17.) לא תוכל ונו' i. e. *Thou*
canst not eat within thy Gates the Tith, i. e.
Thou mayest not, as we turn it. And thus
 is that *Hebrew* word very often to be un-
 stood. *Thou canst not Sacrifice*; so 'tis in
 the *Hebrew*: (Deut. 16. 5.) we render
 it well, *Thou mayest not.* Thus the word
 signifies also, Deut. 17. 15. chap. 22. 3.
 1 Sam. 17. 33. Josh. 9. 19. 'Tis said of
 God himself, *That he could no longer bear,*
 (Jer. 44. 22.) Not that there was any
 want of *Power* in God, but the meaning
 is, *That he was so highly provoked, that*
it was not fit he should bear any longer.
 We commonly say, *Id solum possumus*
quod jure possumus. And the *Greek* in
 St. Mark does import no defect of *Power.*
 And thus 'tis used in *Josephus*; he tells
 that *Syllæus* the *Arabian* being in love
 with *Salome*, *Herod's* Sister, he was of-
 fered Marriage, upon Condition he would
 turn *Jew*; but that he refused the Con-
 dition, and that because ἐκ εἵναι δυνάττον, Antiquit.
l. 16. c. 11.
 i. e. it was *not fit* he should do it.

(4.) Again, Mark 13. 32. *But of that* MS. Lufte.
n. 122.
R. Isaac,
l. 2. c. 30.
day, and that hour knoweth no Man; no
not the Angels which are in Heaven, nei-
ther the Son, but the Father. This Text 31.
 is brought by the *Jews* among their o-
 ther Objections against the New Testa-
 ment,

ment, and made use of to impugn the *Divinity* of *Jesus*. For if he knew not *Futurities*, how could he be said to be *God* ? Hence they would insinuate the inconsistency of the Faith of *Christians*. Now to shew that there is not any such inconsistency, I offer the following Particulars in answer to this Objection.

I. That we *Christians* do believe, not onely that *Christ* was *God*, but also that he was *perfect Man*, of a *reasonable Soul*, and *humane Flesh* subsisting :

We do believe that his *Body* was like one of *Ours* : A real, not a Phantastick and Imaginary one. A Body made up of *Flesh* and *Blood* as ours is ; tender, and obnoxious to Pain, as that of any other *Mans* ; which was nourished by Food, supported by Rest, wearied by Labour, sensible of Hunger, Pain, and Refreshments, as ours are. He appeared at his Birth as any other Infant does ; and did eat and drink and grow in Stature. And in his last Sufferings (his Enemies being Judges) he gave sufficient Proof of the reality of humane Flesh ; and after his Resurrection, he shewed the Print of the Nails, and convinced his Followers that it was his real Body, and not a Phantasm, that appeared to them.

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We do also believe that he had an humane *Soul*, of the same Nature and Kind with one of *Ours* ; tho' it were free from sin, and all Original Stain and Corruption. And no wonder then that we read of him, That he *increased*, not onely in *Stature*, and in *Favour with God and Man*, but in *Wisdom* also. (Luk. 2. 52.) Now *Wisdom* is a spiritual Endowment, and belongs to the Mind or *Soul*. He could not be said to *increase in Wisdom* as he was *God*, without a Contradiction ; nor could this be said of him with respect to his *Body*, for that is not the subject of *Wisdom* ; but with regard to the humane *Soul* of *Christ*, the other part of our humane Nature. This humane *Soul* of *Christ* was the Subject of his Finite understanding, and of his Will, as that is distinguished from the Will of his Father, and that of his own Divine Nature. This appears from the words of *Jesus*, *not my Will but thine be done*. (Luk. 22. 42.) And as this humane *Soul* of *Christ* was the Subject of his *Finite* understanding, and directed Will, so was it also of *Passions* and *Affections*, of the same Kind with those of other Men. We find that *Jesus*, upon occasion, was *angry* ; moved with *Pity* and *Compassion* ; that he expressed *Joy* and *Grief*, *Love* and *Hatred*, *Desire* and *Fear*. All this

this while there was nothing of the *Sinner*, but all of the *Man*, in *Christ*. This being agreed,

V. Phili.

Epist. 2:8.

2. It must be granted that as *Man*, he did not know beyond the Capacities of an humane and finite Understanding; and not what he knew as *God*. He could not be supposed to know, in this respect, things not knowable by a *Man*, any otherwise than as the Divine Nature, and Wisdom thought fit to Communicate and impart such Knowledge to him.

3. That therefore *Christ* may be said, with respect to his humane Nature, and finite Understanding, not to know the precise time, the day and hour, of some future Events. Again, with respect to his humane Nature, which consisted both of Body and Soul, he may well be said to *increase in Wisdom and Stature*. But all this while τὸ ἀνθρώπινον ἡμετέροισιν. The Man increaseth, the humane Nature; which suffered and died also.

4. 'Tis farther to be considered how the Evangelists report this Matter, they do it in such terms as are very observable. *Of that day and hour knoweth no Man*; it follows, *neither the Son*. He does not say the *Son of God*, nor the λόγος, or, *Word*; but the *Son* onely: And when his *increase in Wisdom and Stature* is mentioned

tioned by St. *Luke*, 'tis not said that the *Word*, or *Son of God* increased; that would have sounded somewhat harsh: But that *Jesus increased in Wisdom and Stature*; the Child *Jesus*, of whom he spake before. *Jesus* was the Name by which he went, and by which he was commonly known among Men; that it might appear to be ἀνθρώπινος φύσεως προνομή, an increase relating altogether to the *humane Nature*.

I do not know all this while where there is any inconsistency in the Faith of *Christians*; when we believe that *Jesus* was in all things made like unto us, and, in some respect, a little lower than the *Angels* (Heb. 2. 7, 17.) I see no force in the above-named Objection; but this I cannot but add, That the *Jews*, in bringing such Objections as have been named to impugn the Divinity of *Jesus*, are chargeable with great inconsistency. One great Pretence why they reject *Christianity* is, because we believe the Divinity of *Jesus*; and yet at the same time they pretend to prove this Belief to be contrary to the *Christian Doctrine*. If it be contrary, why do they reject *Christianity* upon the account of this Belief? If it be not, why do they take all this Pains to prove that it is? God
of

of his infinite Mercy open their eyes!

V. Nizach.
vet. p. 236.
MS. Luf.
n. 191.

[III.] And *Lastly*, Those words, *Mat.* 12. 40. are urged as inconsistent with the account which *Christians* give of the *Time* between the *Death* and *Resurrection* of *Jesus* from the Dead, *Mat.* 12. 40. For as *Jonas* was three days and three nights in the whales Belly; so shall the Son of Man be three days and three nights in the heart of the Earth. Here the *Jew* pretends, that these words of *Jesus* were not verified in him: For he died on the Evening of the *Friday*, and rose very early on the first day of the Week; which does not make (says the *Jew*) two whole days and nights; and yet *Jesus* foretells, That he should continue in the Grave, or heart of the Earth, three days and three nights.

Part I.
P. 302.

I have elsewhere considered this Matter already, and shall need say the less of it in this place: Yet because the *Jews* object it frequently, and some *Christians* also think it a considerable Difficulty, I shall in this place more particularly consider this Matter; and make it appear, That the *Jew* ought not to make this Objection, and that he is inexcusable when he does it: For it must argue in him a great Ignorance of things, or something worse. For whatever is objected on this account by another, or whatever Difficulty it may be

be to any *other* Man, 'tis very certain, that a Wise and honest *Jew* cannot think this Objection of any weight at all: *That* he ought not to do; though it receive farther *strength* from the words of *Jesus*. And that it may want *none*, I shall add *his Words*, where he says, *That after three days he shall rise again.* (Mark'8.31.) Which words may seem to import, that he would not rise till three days were fully compleated. In answer whereunto consider,

I. That 'tis a received Maxim among the *Jews*, that any part of a precise time is to be reckoned for the whole: And therefore any part of the natural day, is to be accounted for the whole *Nux θήμης* &c. Among them, one day of the Month passed for the whole Month, and one Month of the year for the whole year. A very famous Author among them, lays this down as a Rule in this Matter.

מקצת חרש ככולו ומקצת השנה לכולה *Seder O-lam, c. IV. p. I.*

i. e. *Part of the Month is as the whole, and part of the year is as the whole.* If this be so, as it is admitted by the *Jews* themselves, then might *Jesus* be truly said to be *three* natural days (expressed after the manner of the *Jews*, who are wont to express the whole by its several parts, a whole *Triduum* by *three* days and *three* nights)

nights) in the heart of the Earth, if he were there any *part* of these three days.

This ought not by the *Jews* to be objected against *Jesus*, because 'tis but the very same Liberty which their *Sacred* Writers use. *Abijam* is said to have reigned *three years*, 1 *Kin.* 15. 3. yet 'tis said, when the beginning of his Reign is mentioned, That it was in the Eighteenth of King *Jeroboam*, (*ver.* 1.) And yet his Son *Afa*, who succeeded him upon his Death, is said to have reigned in the XX. year of King *Jeroboam*. (*ver.* 9.) It is enough that *Abijam* reigned any time above two years. Again, *Elah* is said to begin to Reign in the XXVI year of *Afa*, (1 *Kin.* 16. 8.) and to have reigned two years; and after this *Zimri* is said to have killed him in the XXVII year of King *Afa* (*ver.* 10.)

2. That the *Jews* allow it in Matters of *this* Nature, of a reckoning that was inclusive: I mean such an account of days and years, as took in both the time from whence they began that account, and the time on which it did determine. Of this I have given, elsewhere, several Instances and Proofs. The *Jubilee* is expressly called the *Fiftieth* year, (*Levit.* 25. 10, 11.) and yet 'tis certain, That 'tis but the *Forty ninth*, from the end of the foregoing

going *Jubilee*. The same may be said of the *Pentecost*, or Feast of weeks. *Josephus*, agreeably hereunto, reckons *eight days* from one Sabbath to another, as hath been elsewhere observed. And tho' the Feast of unleavened Bread, as is well known, lasted but seven days, yet when he reports that Institution, he does it thus, Ἐορτήν ἀρομεν ἐπ' ἡμέρας ἑπτά, πλὴν τῆς ἀρχῆς αὐτῆς ἀρομένην. And yet the same Author, in another Book, expressly tells us, That the Feast of unleavened Bread was seven days: And the Sabbath day, with respect to the Sabbath day immediately preceding, is the *Eighth day*. And therefore *Justin Martyr*, speaking of the first day of the week, on which *Jesus* rose, says of it, ὁ γδοὺν καλεῖται καὶ πρώτη ἔστα μένει, i. e. 'Tis called the *Eighth*, and remains the first as it was. 'Tis the *Eighth day* with respect to the preceding *First* day. (*Joh. 20. 26.*) *St. Barnabas* in his Epistle says Ἀρομεν τὴν ἡμέραν ὁ γδοὺν εἰς εὐχρησίνην, ἐν ᾗ καὶ Ἰησοῦς ἀνέστη, i. e. We rejoyce (as on a Festival) the *Eighth day*, in which *Jesus* rose from the Dead.

3. That therefore the Sacred Writers will justify our *Jesus*, when he foretells that he should rise again after *three days*. It will appear that *Jesus* useth the same manner of speaking, which the Sacred

M

Writers

Antiqu.
l. 7. c. 11.

Antiqu.
l. 2. c. 15.
l. 3. c. 10.

Dialog.
cum Try-
phon.

V. Barnab.
Epistol.

Writers of the Old Testament made use of. If those Expressions may be defended, then may also the words of *Jesus*; if the words of *Jesus* cannot, neither can those Writers. The *Jew* must confess, either that there is no weight and force in this Objection, or if it have any force, it bears as hard upon their own Sacred Writers, as upon our *Jesus*. After three days *Jesus* says he will rise again: But this Expression does not infer that the three days shall be fully expired and completed before He rise again. *Moses* requires the reading of the Law מקץ שבע שנים at the end of every seven years. (Deut. 31. 10.) Post septem annos, say the *Vulgar*: Μετά ἑπτὰ ἔτη (LXXXII.) after (or, after the end of) seven years. This was to be done, not after the Expiration of the seventh year; then it should be done in the Eighth: But (as the *Jews* confess, and the Text teacheth us) in the seventh year. This will farther appear from the words of the Prophet *Jeremy*, where he puts the *Jews* in mind of the Law of *Moses*. At the end of seven years, let ye go every Man his Brother, an Hebrew which hath been sold unto thee. (Jer. 34. 14.) מקץ שבע שנים i. e. after the end of seven years; for so much the words in the *Hebrew* do signify. And by the *Vulgar* they are rendred,

cum

cum completi fuerint septem anni. And yet it is most certain, that *seven years Service* was not *required*; and that by this Expression no more is meant than *in the seventh year*. This appears from the following words in *Jeremy*, when he hath served thee six years; and also from the words of the *Law*, to which the Prophet there refers the *Jews*. By comparing those words, with these of the Prophet, we shall find that what in the Prophet is expressed by, *At (or after) the end of seven years*, is in the *Law*, to which he refers, expressed by *in the Seventh year*. (*Exod.* 21. 2. with *Deut.* 15. 12.) What is expressed in one place by *At (or, after) the end of three years*, (*Deut.* 14. 28.) is expressed in a Parallel place by the *third year*. (*c.* 26. 12.) And the former place implies no more than the latter. Again, *At the end (or, after the end, as the Hebrew and ancient Versions may be rendred) of three years* (*2 Kin.* 18. 10.) Where 'tis impossible that the *Expiration* of the three years should be meant, as appears by the Context. This is so far from being the Sence of that place, that what is said to have happened *At, or after* the end of three years, could not happen at the *Close*, but probably, came to pass at the very *beginning* of those three years.

Μετὰ
τρία ἔτη.
LXXII.

Ποστ' ἀπομει-
νεις. V. L.
Ἀπὸ τῆς
τριῶν ἐτῶν
LXXII.

Besides what hath been said, our Saviours words (*Mark 8. 31.*) where he says he should rise again *after three Days*, are sufficiently explained by the same Evangelist, by *the third day* (*chap. 9. 31.*) and by another Evangelist (*Mat. 16. 21.*) and by *Jesus*, in a third. *In three days I will raise it up.* (*Joh. 11. 19.*) Moreover, the very Enemies of *Jesus* seem to understand no more, by what he had said, That he *would rise after three days*, than that he would rise the *third day*. They tell *Pilate* what he said, *viz. After three days I will rise again*: They go on, saying, *Command therefore that the Sepulchre be made sure until the third day, lest his Disciples come by night, and steal him away.* (*Mat. 27. 63, 64.*) If by *after three days*, had been meant, after the full *Expiration of three days*, their Advice had been *short*, when they put *Pilate* upon making the Sepulchre sure *to the third day* only. Tho' what hath been said may suffice as to the *Jews*, and ought to satisfy them abundantly, yet for the sake of others, I shall add,

4. That the way of speaking which *Jesus* made use of, when he said he would rise *after three days*, need not seem uncouth or strange, because other good Authors have used the same Liberty; and that

that without any Reprehension, or any just cause of it. I shall produce an Instance or two. *Livy* tells us, That a Peace was made with the *Carthaginians*, when *Q. Lutatius* and *A. Manlius* were Consuls: That after this, Three and twenty years, when *P. Cornelius* and *T. Sempronius* were Consuls, a War began: Whereas it is evident, that three and twenty years could not *expire* and be completed fully, between the Consulship of *Lutatius*, and *P. Cornelius*; nor can the Three and twenty years be made up, but by *taking in* the years of *Each* Consulship. But any small part of a year goes for the whole. 'Tis a thing agreed, that *Hannibal* came into *Italy* in the Consulship of *P. Cornelius Scipio* and *T. Sempronius Longus*: 'Tis also certain, that he left *Italy* in the Consulship of *Cn. Servilius Cæpio*, and *C. Servilius Nepos*: This, as *Livy* tells us truly, was in the Sixteenth year of this *Punick War*; and so it was the *Current* year in which *Hannibal* left *Italy*. But tho' the year were not *expired*, when he went away, yet *Livy* tells us of his going, *Post sextum decimum annum*: Where what came to pass in the Sixteenth year *Current*, is, by that Grave Historian, expressed by *after* the Sixteenth year.

Lib. 30.
c. 44.

L. 30. c. 1.

ib. c. 28

To what hath been said much might be added, *v. g.* The *Nundinae*, among the ancient *Romans*, were appointed for the Countrey People, that they might every ninth day leave their Countrey business, and come to the City, and receive Laws. The *ninth* day is implied in the word *Nundinae*: And yet it hath been observed from great Authors (whatever *Rutilius* affirms,) that the People were not obliged to stay in the Countrey any more than *seven* intire days; and after the full Expiration of them, were to come to the City. The *Olympiad* was every fourth year; And yet 'tis observed that the Poet says, *quinquennis Olympias acta est*. We call that Ague a *Quartan*, which yet returns after *two* days Intermission: And *that*, among the *Romans*, was called the *third* after the *Calends*, between which and the *Calends* one onely intire day did intervene. If it be still urged, that our Saviour says, That he would rise *after three days and three nights*, it may be added to what hath been said before, that even among the *Romans*, this would have imported no more than, *upon the third day*. Among them these words, *after the tenth of the Kalends*, and, *before the tenth of the Kalends*, signifie no more than the *very tenth of the Kalends*. One imports
after

*V. Selden
de jure Na-
tural 1. 3.
c. 15.*

*Abrius Vi-
na Cicero-
mis.*

*V. Bosii
Not. in Ci-
ceron ad
Atticum,
Epist. 1.*

after that day was *begun*; the other, *before* it was *ended*.

The Four Evangelists are charged with *misquoting* and *misapplying* the Testimonies which they produce out of the Old Testament; v. g. That they quote what is *no where to be found*: Or that they quote *falsly*, and with *Mistake*: Or else that they quote places *nothing to the Purpose*.

IV.

(1.) Matthew 2. 23. *And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.*

[I.]

These words will need some Explication; for there is scarcely any place in the Gospels, which is attended with so great Difficulty as this is. The Jews here insult and triumph, accusing the Evangelist of quoting the Prophets for what they never said. It must be confessed, that the Difficulties are very great: For besides that the *Christians* are not able to produce any Prophet, who affirms, That the *Messias* should be called a *Nazarene*, so it is strange that his bare dwelling at this City of *Nazareth* (which is not so much as mentioned in the Old Testament) should be sufficient ground for calling him a *Nazarene*, whatever is meant by it. I shall, before I go any farther, account

R. Isaac,
l. 2. c. 6.

for this Difficulty ; and make no doubt but I shall make it appear, That the *Jew* hath not so great Cause to insult, as he may think that he hath. For the better removing this Difficulty, I shall premise some Particulars, for the clearer understanding the Sence of the words as they lie before us.

1. That the Evangelist does not quote any particular Prophet for these words, as he does in other Cases, where he quotes the words of a Prophet ; and sometimes he names the Prophet whom he Cites. This is well observed, by one of the ancient Fathers of the Church, I mean St. *Hierom*, in his Comment on the place ; That *if the Evangelist would have laid before us any fixed Example out of the Scriptures, he would not have said, It was said by the Prophets, but rather, It was said by the Prophet : But now, when he useth the word Prophets, in the Plural number, he makes it plain, That he does not take the Words from the Scripture, but the Sence.* This Observation is of great use to my present Purpose : And therefore, if the *Sence* of what the Evangelist affirms here, be found in the Old Testament, it is enough to justify him against the *Jews* and all others : For they ought not to accuse him of a Fault, in quoting the Old Testament to his Purpose,

if

if it do contain the *Sence*, tho' not the very *Words* which are found in the Evangelist.

2. That Expression, *He shall be called a Nazarene*, imports no more than this, that he shall *be one*. And this goes a great way towards the lessening the Difficulty, which this place is attended with. Now it is very evident, That among the Sacred Writers, to be *called*, and to *be*, is one and the same thing. The *Hebrews* express *word* and *thing* by one and the same word; and nothing is more common with them than to express themselves after this manner. The *name of God*, among the *Hebrew Writers*, is all one with *God himself*; and the *Names* are all one with the *Persons*, in the Phrase and manner of Speech used among *them*. *Mine house shall be called an house of Prayer*. (Isa. 56. 7. Mark 11. 17.) i. e. *It shall be an house of Prayer, &c. His Name shall be called Wonderful, Counsellor, the Mighty God, &c.* (Isa. 9. 6.) i. e. He shall be all this. And so here, He shall be *called*, that is, he *shall be*: So that if the *Messias* were to *be* a *Nazarene*, and *Jesus* were so, what was either predicted, or typified of the *Messias*, may be said to be then fulfilled, when it received an Accomplishment in our *Jesus*.

3. The Evangelist onely says, That it
was

was *spoken* by the Prophets ; he does not say it was *written* by them. Our Saviour quotes the *place* of *Isaiah* as written ; *is it not written* ? (Mark 11. 17.) and thus it is frequently expressed, when places are quoted in the New Testament out of the Old. But this place is not so quoted : This Answer alone is sufficient to stop the Mouths of the perverse *Jews* ; and I do not see what the later *Jews* could object against it. For let us but suppose that there were, among the ancient Prophets, a Belief that the *Messias* should be a *Nazarene*, and that this were delivered down by Tradition, I do not see why the Evangelist might not truly say, That this was spoken by the Prophets : tho' there were no mention made of any such thing in any of their Writings.

We may very well admit that some things in the New Testament are mentioned, as said or done of old, which are not mentioned any where in the *Old Testament*, but were received by *Tradition*. I will give one Example of the truth of what I say : The Apostle says, *As Janues and Jambres withstood Moses, so do these also resist the Truth*, (1 Tim. 3. 8.) we do not find any mention of these Men in the History of *Moses*, or in any part of the *Old Testament* ; and yet the

Jews

Jews have not the face to deny that there were such Men as these who did withstand *Moses*; and we find them both named expressly in the *Targum*, or *Chaldee Paraphrase* of *Jonathan*, upon *Exod. 7. ver. 11*. It would be no hard Task to give some other Instances to this Purpose; but I content my self with this as a clear Proof, and very convincing to the *Jews*. And if this were all I could say towards the Vindication of the Evangelist, this would be sufficient to silence the *Jew*.

But, having Premised these things toward the abating the Difficulty of this Text, I shall now proceed to the farther clearing of it. If it appear that the *Messias* was to be a *Nazarene* (whatever the Sence of the word be) and that *Jesus* was such a one, and so acknowledged to be, the *Jew* will have no cause to find fault with the Evangelist for these words; tho' it should be granted (which may be safely done) that his dwelling at *Nazareth* was not the main *Design* of those Predictions of the *Messias*, but onely an *Occasion*, upon which these Predictions were more generally owned to belong to him. He was to be really all that which the word *Nazarene* imports; and his dwelling at *Nazareth* gave an *Occasion* of the more publick Notice and acknowledgment, that he

he was so. I proceed to shew that the *Messias* was to be a *Nazarene*, in whatever Sence that word is to be understood. I grant that there is some Variety among the Learned, about the various Sences of the word; but in this Diversity we shall find, that as they agree to the *Messias*, so they were fulfilled in our *Jesus*.

First, Supposing this word, which is here rendred *Nazarene*, to come from the *Hebrew* word *Netzer*, which signifies a Branch, we shall find the *Messias* so called by the *Prophet*; and there shall come a Rod out of the Stem of *Jesse* and [Netzer] a Branch shall grow out of his Roots. (Isa. xi. 1.) That this place is to be understood of the *Messias*, the *Jews* themselves do not deny. *Abravenel* (a bitter Enemy to *Christianity*) expounds it of him; and so does the *Chaldee Paraphrast* upon the place, who expounds those words, a Branch shall grow out of his Roots, by these; *Christ shall be anointed from among his Childrens Children*. The *Messias* is elsewhere called (tho' by a different word in the *Hebrew* Text of that place) a *righteous Branch*. (Jer. 23. 5.) Where again, instead of *Branch*, the *Chaldee Paraphrast* hath the word *Messiah*, or, *Christ*; and so he renders the same word again in another place of the same *Prophet*. Now when *Jesus*

went

went to dwell in *Nazareth*, he gave oc-
Jer. 33.15.
 casion for his being a-new called the
Branch; the very name of that place car-
 rying a very near Cognation to *Netzer*,
 by which we find the *Messias* called in the
 Prophet.

Secondly, supposing the word translat-
 ed *Nazarene*, to proceed from the *Hebrew*
 word *Nazir*, which signifies a *Nazarite*, and
 in its original Signification, a *separate Per-*
 son, this Sence agrees very well, both
 with what is said of the *Messias*, and what
 was verified in our *Jesus*. If by a sepa-
 rate Person we mean such an one as *Jo-*
seph was, who is said to be *separate from* Gen. 49.
his Brethren, and was by them despised 26.
 and rejected, and betrayed, this agrees
 well with what was foretold of the *Mes-* Deut. 33.
fias, in the Fifty third of *Isaiah* and else- 16.
 where; and was eminently fulfilled in our
Jesus. Nay more than that, his very
 going to dwell at *Nazareth*, was one Oc-
 casion of his being contemned and despi-
 sed. That was a mean place, and remote
 from the chief City, and from the Tem-
 ple; and had no Fame or Reputation a-
 mong the *Jews*. When *Philip* told *Nathana-*
el, that they had found *Jesus* of *Nazareth*,
 that Person of whom *Moses* in the Law, and
 the Prophets did write; *Nathanael* said un-
 to him, can there any good thing come out of
Nazareth?

Nazareth? (Joh. 1. 46.) That City was placed in a very obscure Countrey of *Galilee*; a Countrey that had not been observed to have produced any great Persons for Wisdom and Divine Inspirations. *Search and look* (say the *Jews*) *for out of Galilee arise not a Prophet*: (Joh. 7. 52.) And yet, as I have elsewhere shewed, The *Messias* was, according to the Prediction of the Prophet *Isaiah*, to dwell in that Countrey, tho' he were to be born at *Bethlehem* (*Isa. 9. 1.*)

Or if by a *separate* Person be meant one that was separate from the Faults and Follies, and the Vanities, and the Crimes of the rest of Mankind; as this was predicted of the *Messias*, so it was fulfilled in our *Jesus*. It is very well known that the *Messias*, according to the Predictions of the Prophets, was to be a very Holy Person, the Lords anointed, and consequently separated from all common Persons and Things. I should be endless if I should go about to reckon up the Predictions in the Old Testament to this Purpose. It cannot be denied, that the most *Holy* and *separate* Persons in the Old Testament, were *Types* of the *Messias*: Such was the *High Priest*; such was *David*, by whose name the *Messias* is sometimes called; such were the *Nazarites* under the Law of *Moses*; and such was *Joseph*, who

Jer. 30. 9.

Ezek. 34.

23.

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who was *separate from his Brethren*. Among the *Nazarites*, none more famous than *Sampson* and *Samuel* (who were perpetual *Nazarites*, as the *Jews* well observe) and among all them that were separate from their Brethren *Joseph* was the most considerable: And these were all so like our *Jesus*, that to him who duely considers things, they will appear to be very eminent Types of *him*. I cannot forbear to shew the admirable Congruity between these separate Persons and our *Jesus*; the due Consideration whereof may serve, if not to convince the *Jew*, yet, to strengthen the *Christian*.

Joseph was a *Nazarene*, as the word may denote, a *separate Person*: And tho' he were not under a *Nazarites Vow*, yet as he was *separate from his Brethren*, he is called *Nazir*, a *Nazarite*, in the more general and lax Signification of the word. And there is a very singular Correspondence between him and *Jesus*. *Joseph* was the beloved Son of his Father; and so is *Jesus* too. But as he was hated by his Brethren; so *Jesus* came unto his own, and his own received him not. If the Sun, Moon and Stars did, in a Figure, Obedience to *Joseph*, they did it to *Jesus* without a Trope. *Come, let us kill him*, was the Language of the Brethren both of
Joseph,

Joseph, and of *Jesus*: They were *both* sold for pieces of Money; *both* became Servants. The Bloody Coat of *Joseph* answers to the Blood of *Jesus*. They were both forced down into *Egypt*; both were *numbred with transgressors*. *Joseph* is imprisoned with *Pharaoh's Butler and Baker*; one of them is saved, the other destroyed: *Jesus* suffers with two Thieves; and one of them is saved also. *Joseph* sold Corn, and saves his People; so does *Jesus*, the Multiplier of Loaves, and the bread of Life. If *Joseph* exhort his Brethren to Peace, so did *Jesus*. If they bowed the knee to *Joseph*, every knee must bow to *Jesus*. If *Joseph* were highly exalted upon his Sufferings, so was *Jesus*. They were *both Men of sorrow*, both fruitful Branches, both highly lifted up from a low and sorrowful Condition.

Sampson was a *Nazarite*, (in the strictest Sence) and a perpetual one; and a Type of the *Messias* too, as the *Jews* intimate in two of their *Targums*, upon *Gen. 49. 18*. A very fit Type he was of *Jesus Christ*. He was so in his very Birth: He was the Son of a *barren Woman*; *Jesus* of a *Virgin*. The Tidings of the Birth of *Sampson* was brought to his Mother by an *Angel*; as was that of the Birth of *Jesus*. He shall be a *Nazarite*,
says

says the Angel, of *Sampson*: and of *Jesus* 'tis said, That he dwelt in *Nazareth*, that it might be fulfilled which was said by the Prophets, He shall be called a *Nazarene*. Of *Sampson* the Angel foretells that he should deliver *Israel*; and the Angel tells of *Jesus* that he should save his People: An Angel was sent to satisfy both *Manoah*, and *Joseph*. If the Spirit of God be said to move *Sampson*; that Spirit descended upon *Jesus*, and led him into the Wilderness. If *Sampson* marries a *Philistine* woman, *Jesus* espoused the *Gentiles*. *Sampson* killed the *Lion*, destroyed the *Philistines*, removed the Gates of the City; and at his Death gave the greatest blow to his Enemies: But it is *Jesus Christ* that overcame the Devil, and the World, that got the Conquest of Death and Hell, that destroyed the Devil by his Death, and that raised himself from Death to Life, broke and scattered the Bands of Death, and by his Resurrection triumphed over all his Enemies:

Samuel was also a *Nazarite*, the Son of a barren Woman, an only Son. He was a Priest and a Prophet, and a great Judge in *Israel*; one who went about discharging his great Office; and upon these accounts a fit Type of *Jesus Christ*.

I shall add, That as *Jesus* and his Followers were from the beginning called *Galileans*, because they lived in *Galilee*; so there is nothing to this day more common, among the *Jewish* Writers, than to call *Jesus* by the Title of the *Notzri* (i.e. *Nazaren*) and his Followers *Notzerim*, i.e. *Nazarens*. So that as the *Messias* was to be a *Nazarene* (in the Sence I have considered the word, and indeed in every Sence that the word is capable of) so he was to dwell in *Galilee*; and, not without the Divine Providence, went to *Nazareth*; by means whereof the Title of *Nazarene* was fixed upon him, who was upon other accounts really one.

Nor is there any thing more common than this, that a Man should be called not onely from the place of his Birth, but from the place where he resideth and converseth. I shall not need to seek for Examples to this Purpose from prophane Authors: I will give Examples of it from the Sacred Writ, as that is interpreted by the *Jewish* Writers themselves. Thus *Ithra* the Father of *Amasa* is called an *Israelite*, 2 Sam. 17. ver. 25. The same Man is called an *Ishmaelite* 1 Chron. 2. 17. *David Kimchi* gives us this account, viz. that tho' he really were an *Israelite*, yet because he dwelt among the *Ishmaelites*,
he

R D Kim-
chi in
1 Sam. 17.
25.

he was called an *Ishmaelite*. He adds, That his Father had written, that when he lived among the *Ishmaelites*, they called him an *Israelite*; but when he returned thence to the Land of *Israel*, he was there called an *Ishmaelite*. Again, *Hiram's* Father is said to be a *Man of Tyre*, 1 Kin. 7. 14. Because, says *Kimchi*, he sojourned there; as *Obed Edom*, who was a *Levite*, is yet called the *Gittite*, because he sojourned in *Gath*.

Rash in
1 Chron.
2. 17.

Kimchi in
1 Kin. 7. 14.

(2.) Again, *Matthew* 5. 43. *Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thine Enemy.* Here the *Jew* gives *Matthew* the Lye; and consequently *Jesus*. The former part of these words is indeed to be found (*Levit.* 19. 18.) but the latter part is no where to be met with in the Old Testament. It was so far from being a Precept of the Law of *Moses*, that the *Jews* should hate their Enemies, That by their Law they were obliged to do them *Kindnesses*. *If thou meet thine Enemies Ox or his Ass going astray, thou shalt surely bring it back to him again. If thou seest the Ass of him that hateth thee lying under his Burthen, and wouldst forbear to help him, thou shalt surely help with him.* (*Exod.* 23. 4, 5.) How then can *Jesus* be justified, for charging those words upon the Law of *Moses*, which are not to be found there? and so far from

R. Isaac,
l. 2. c. 11.

that, that the Law of *Moses* expressly teacheth the contrary.

In answer to this, which seems at first sight a considerable Difficulty, I shall not lay hold of any advantage that might look like a Subterfuge. I will not therefore say, That *Jesus* does not quote the Law of *Moses* for all that is here said. That he does not say, *'Tis written in your Law*; nor does he use the stile which he makes use of before, *It hath been said by them of old time*; all that *Jesus* says here is, *Ye have heard that it hath been said*. But I pass this by; and let the *Jew* make the most of the Objection, and suppose *Jesus* to cite the Law of *Moses*, yet hath this Objection no force in it at all, against the Authority of the Gospels. And this will appear if we duly consider the following Particulars.

1. That the Sence of those words, *Hate thine Enemy*, is found in the Law of *Moses*: And if so, this is sufficient: For if the Substance of the thing be there, 'tis no Matter whether the formal words be there or not. The Prophet *Ezekiel* tells us what God said to the *Israelites*, when he undertook to deliver them out of *Egypt*. (*Ezek. 20. 7.*) *Cast ye away every Man the Abominations of his eyes, and defile not your selves with the Idols of Egypt; I am the Lord your God.* 'Tis expressly said,
That

That God said thus unto them: Let any Jew shew me where this is said, in so many words. If it be enough that the Substance of this is said, 'twill be sufficient to justifie *Jesus* to shew, that the Substance of what he says was said in the Law of *Moses*. And that so it is, is evident beyond all manner of Exception. 'Tis well known what Law the *Jews* were under as to the seven Nations. They were forbid to make any *Covenant* with them, or by Marriage to contract any *Affinity*. (Exod. 34. 12, 16.) They were required to *smite* and *utterly destroy* them, and expressly *forbid* to shew them *Mercy*. (Deut. 7. 2, 3.) And for the *Amalakites*, they were obliged to *blot out their remembrance from under Heaven*, and expressly charged to *remember* and *not to forget it* (Deut. 25. 17, 19. with Exod. 17.) And it is hence very evident that *Jesus* said with great truth, that it had been said *bate thine Enemy*.

2. For the Pretence of the *Jew*, that they were by their Law obliged to shew Kindnesses to their Enemy, it will be found to be of no force if that Law be duly examined; because the *Enemy*, mentioned in the Law, extends no farther than to one of their own *Nation*, or *Religion*; to an *Israelite*, or *Profelyte* at far-

theft. As to *Foreigners* and *Aliens* they were at Liberty, by the Letter of their Law. This will evidently appear, if we compare *Exod.* 23. 4. with *Deut.* 22. 1, 2, 3. He that is called an *Enemy* in the one place, in the Parallel place is called a *Brother*, three times together; and from the Context 'tis plain that it could not be understood of *Foreigners*; the *Jew* could not be obliged to bring the strayed Ox or Sheep to the dwelling place of a *Foreigner*. This will be put out of doubt, if we remember what is said elsewhere, *Thou shalt not avenge, nor bear any grudge against THE CHILDREN OF THE PEOPLE*; and it follows, *Thou shalt love thy Neighbour as thy self.* (*Levit.* 19. 18.) where *Neighbour* is restrained to the *Nation* of the *Jews*, or *Religion*, at farthest: Of which I may have occasion afterward to speak some-what farther. The Kindness which that Law required was directed and determined; and did not belong to *Foreigners*. The Seventh year was a year of Release: the *Jew* might not then exact his Debt of his *Neighbour* or *Brother*; of a *Foreigner* he might exact it. (*Deut.* 15. 2, 3.) They might not lend upon usury to a *Brother*, but were left at Liberty as to a *Stranger*. By a *Brother* they meant an *Israelite* only, ὅς ἐν ἀδελφῇ, ἡ ἐκ τοῦ Ἰσραὴλ.

אגו, says Philo, (Deut. 23. 19, 20.) *He* ^{Lib. de} *that stealeth a Man, &c. shall surely be put* ^{Charitate.} *to Death.* (Exod. 21. 16.) These are the words of the Law. Onkelos the *Chaldee* ^{v Onkel. &} Paraphrast adds something to the Text: ^{Targum Jo-} *He that stealeth a Man of the Children of* ^{nath. in} *Israel, says he. Nor does he deserve any* ^{Exod. 21:} *blame upon this account; For we find it* ^{16.} *so explained in Deuteronomy: Thus 'tis* *expressed there, If a Man be found steal-* *ing any of his Brethren of the Children of* *Israel, &c. That Thief shall die.* (Deut. 24. 7.) Indeed the oppression of an hired Servant is forbidden; but then this regards onely that Servant that is an *Is-* *raelite, or a Profelyte, as appears from the* *Text.* (Deut. 24. 14.)

3. The Practice of the *Jews* confirms us in the Sence of their Law. They are observed to have been remarkably and notoriously given to Enmity against those who are not of their Nation or Religion: And whereas there are Offices due to all Mankind, they refused these common Civilities to Foreigners. The Heathens observed their Moroseness and Stiffness in this matter;

Non monstrare vias eadem nisi sacra co-
lenti;

Quæsitum ad fontem solos deducere
verpos.

N 4

They

Tacit. Hist.
l. 5.

They would not shew the way to a Foreigner; nor shew him the commonest Civility, which is due to humane Nature. The Heathen Historian takes notice of their Enmity and Hatred towards all Strangers whatever: *Et quia apud ipsos fides obstinata, Misericordia in promptu; sed adversus omnes alios hostile odium.*

And if these things be considered, our Lord cannot be charged, with any shadow of Reason, for these words of his, which are perfectly agreeable both to the Law and Practice of the Jews.

(3.) Again, John 7. 38. *He that believeth on me, as the Scripture hath said, out of his Belly shall flow Rivers of living Water.* Tho' in our Margent we find a reference to Deut. 18. 15. Yet the Scripture does neither there, nor any where else, affirm, That Rivers of water shall flow out of the Belly of him who believes in Jesus; which yet is that which Jesus affirms in this place. But I answer,

1. That those words, *As the Scripture hath said*, need not refer to what follows, but to the words immediately going before them: *q. d.* He that believes on me, as the Scripture requires and directs him, &c. Theophylact gives this account of the place; *He that believeth on me as the Scripture hath said*, ἐνταῦθα δὲ λέγει, *i. e.* here must be

Theophyl.
lact. in lo-
cuto.

be put a stop (says he) and then read on, out of his Belly, &c. And he does accordingly interpret those words, *As the Scripture hath said.* He tells us, That there were those who were by *Christ's Miracles* induced to believe; but that a right Faith is from the *Scriptures.* *He that believeth as the Scripture hath said:* That is, *Καθὼς μαρτυρεῖ ἡ γραφή,* &c. i. e. *As the Scripture testifies of me, that I am the Son of God, the Creator, the Lord of all, the Saviour of the World.* For some (says he) seemed to believe, not as the Scripture saith (or hath directed,) but as they followed their *Heresies*, or Heretical Fancies. He believes aright in *Jesus*, who believes him to be the *Christ, the Son of the living God*; he who believes him, as he is truly represented to us in the Sacred Writings which do testify of him. And to this Since the words are turned in a late *French Translation* (Printed at *Bordeaux*, 1686.) *He that believeth on me, Suivant ce que dit l'Ecriture*, i. e. *following what the Scripture saith.* And, if this be so, then all the force of the Objection is removed, and the Marginal Citation justified: And I need not give any other answer than this, which is enough to stop the mouth of the *Jew.*

Isa. 44. 3.
Ezek. 36.
25, 26, 27,
with Joh.
3. 5. C. 4.
10. 14.
in Tabn.
Jerofol.

2. Supposing those words to refer to the following, yet is there no cause why *Jesus* should be charged with quoting Scripture which is no where to be found, because our Saviour does speak of the great assistance of the Holy Spirit: (*ver.* 39.) And that is not onely well compared to water; but Promised in the days of the *Messias* under that *Idea*. And the solemn drawing of water at the *Feast of Tabernacles*, when these words were spoken, is allowed to have been a *Sign*, at least, (by *R. Levi* an ancient *Jew*) of the *Holy Ghost* which they should receive.

(4.) Again, *John* 19. 28. *And after this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, said I thirst.* If the *Jew* pretend, that the Scripture no where foretells, that the *Messias* should say *I thirst*, This Objection hath no weight at all, because the words of the Evangelists do not import such a thing. 'Tis enough that this thirst at that time gave an occasion to the fulfilling a Prediction, which we find *Psalms* 69. 21. *In my thirst they gave me Vinegar to drink.* And so they did by *Jesus*, as appears by what follows in this Evangelist. And therefore the *Jew* does nothing, unless he prove that the words in the Psalmist can have no reference to the *Messias*;

Messias; and when he attempts to do this, he may justly expect *another* answer: in the mean time *this* will, by any indifferent Person, be judged to be sufficient.

(5.) Once more, *John* 19. 36. *For these things were done that the Scripture should be fulfilled, a bone of him shall not be broken.* Here the Jew may pretend there is no such Prediction as this in the Old Testament: But there is no need here to be at any stand for an Answer. For to say nothing of the *Paschal Lamb*, where there was a Provision made in the Law, That a *bone of it should not be broken.* (Exod. 12. 46.) Thus it was provided in the *Type*: But not to insist upon this, the Scripture is express; the Psalmist speaking of God's special Providence over the Righteous adds, *He keepeth all his bones, not one of them is broken.* Psal. 34. 20. And to this Scripture the Evangelist seems to refer; nor do I see what Imputation can lie against the Evangelist, for applying those words to *Jesus*, in whom they received so very remarkable and singular a Completion. Nor is there any necessity that I should maintain, that the Psalm is to be understood of the *Messias*; 'tis enough that what God promiseth there to the Righteous in general, was particularly fulfilled in *Jesus*. For the Scripture may be said

said to be then fulfilled, not onely when a *Type* is made good in the *Antitype*, and a *Prediction* in the *Event*; but when a *general Promise* is made good to a *particular Person*, as 'tis in the Case before us.

[II.]

R *Isaac*.
l. 2. c. 28.

(1.) The Four Evangelists are charged that they quote *falsly*, and with Mistake. *Mark* 2. ver. 26. *In the days of Abiathar the High Priest*: Here the Evangelist is accused for affirming *David* to have done that in the days of *Abiathar*, which appears to have been done in the days of *Ahimelech*. (1 *Sam*. 21. 1.) Whose Son *Abiathar* was, as appears, 1 *Sam*. 22. 20. And this the *Jew* imputes to the Evangelist *St. Mark* as an Error; and (tho' very falsly) he chargeth *Matthew* and *Luke* with the same: But he hath no Reason to triumph upon this account. For,

1. It is certain that *Abiathar* both lived at that time, and knew very well, not onely what *David* had done, but what followed upon it. He was Son of the High Priest, an eminent Priest himself, and his Father's *Vicarius*, as is highly probable; and 'tis certain that he succeeded him in the High Priesthood also. *That* might truly be said to be done in the days of *Abiathar the High Priest*; which was done in the days of *Abiathar*, tho' it were done somewhat before he arrived to the Dignity

ty of the High Priesthood ; as *that* may be said to have hapned in the days of such, or such a King, or Emperour, which came to pass before they were declared either Emperour, or King.

2. There is an Opinion among learned V. R. D. Kimchi in 2 Sam. 8. 17. Men, that this *Abiathar*, the Son of *Abimelech*, was called also *Abimelech*, and once *Abimelech*, (1 Chron. 18. 16.) As also that his Father was called both *Abiathar* and also *Abimelech*. Selden, De Success. in Pontif. l. 1. c. 3. If this Opinion be well grounded, all the Difficulty is removed. And there is good ground to believe it true: For *Zadock* and *Abimelech* are said to be Priests (and that *Abimelech* is called the Son of *Abiathar*) in *David's* Reign, and after the Death of *Saul*. (2 Sam. 8: 17. compare 1 Chron. 18. 16.) and whoever will take the Pains to compare these places, and consider the time to which they refer, will not see cause to reject this Opinion. It is confirmed by *Victor Antiochenus* upon *Mark* 2. 26. And is not therefore to be rejected as a Novel or vain Opinion. V. Caten. Gr. Patrum in St. Marc. P. Possin. But be it as it will, I need not rely upon this Answer: And therefore I proceed:

3. The Greek Text is here to be considered: What we render *in the days of Abiathar the High Priest*, is *ὅτε Ἀβιάθου Ἀρχιερέως*, i. e. *about, or, before Abiathar's being*

being *High Priest*. That Particle is observed to signifie sometimes not the present time, but that time which soon after succeeds it. Thus *Josiah* is said to have begotten *Jechonias* and his Brethren ὅτι τῆς μετακινήσεως, &c. i. e. near upon, or, towards the time of, the *Transportation to Babylon*. (Mat. I. 11.) For certain it is that *Jechonias* was not begotten under the *Babylonish Captivity*, but sometime before it. And the *Latin*, *sub*, by which the *vulgar* renders this *Greek* Particle, hath also the same Signification.

4. We are to judge of the Writers of the New Testament, by the manner of Speech that they commonly use: And certain it is, That by the *Greek* word which we render *High Priest*, they do not onely mean him that was strictly so called among the *Jews*, who was but one at one time, but the more eminent Men of that Order. Thus we have two *High Priests* mentioned (*Luk. 3. 2.*) And elsewhere have frequent mention of the *High Priests*. It is affirmed by *Antiochenus*, as Mr. *Selden* observes, that they are called *High* or *Chief Priests*, who were the *Vicarii* of those who were strictly so called; as also those who were *exaudorati*, and those also who were nearest in Blood to them, and the Heads of these several Sacerdotal Courses.

V. Selden
de Success.
Pontif. l. 1.
c. 12.

Courses: 1 *Chron.* 24. 5. These were more eminent in their Order; and might well be called *Chief Priests*. It is farther to be observed, That some of the Priests are to be considered in a double Capacity: Either with respect to the *Sacerdotal Function*, or as Persons purely *Ecclesiastical* (in which Sence I have shewed, who were accounted *Chief* under him who was the *High Priest*;) or else they may be considered as vested with *Civil Power*, as they were Members, and sometimes principal Members of the Council, or *Sanhedrin*; and then the Priests that chanced to be the נשיא the Prince, or אב בית דין the Father of the Great Council, might well be called Ἀρχιεπίσκοπος Chief Priests; not with respect to their *Ecclesiastical Function*, but with respect to their *Civil Dignity* and Jurisdiction.

The Book of *Siphra*, an ancient Book among the *Jews*, does in part, confirm what is said above; for there it is expressly said, That the High Priests Son may be said to be an *High Priest*: And that the *High Priests Son*, Who is deputed by his Father in his stead, הרי כהן גדול אמור *Siphra* fol. 17. col. 2. i. e. Is said to be an *High Priest*; and consequently *Abiathar* might well be called High Priest, in the time of his Father who was an High Priest.

Maimo-

H. Kelle
Hamick-
dash, c. 4.

Maimonides reckons the several Orders and Degrees of Priests, between him that was strictly the High Priest, and the lower or ordinary Priest, whom the *Jews* commonly called the כהן הדיוט. He tells us their Precedence, and their Dignity : Among which he reckons the *Sagan*, who stood at the High Priests right hand, and was, in Dignity, as the second Man of the Kingdom is to the King. And he adds, That when the High Priest died, his Son was to succeed in that Dignity, and was preferable to any other ; and that *he* stood next to the *Dignity*, who was next to the *Inheritance*. What hath been said is enough to justify the Evangelist.

(2.) Again, *Matth. 25. ver. 32. From the Blood of righteous Abel, unto the Blood of Zacharias, the Son of Barachias, whom ye slew between the Temple and the Altar.*

R. Isaac
l. 2. c. 22.

Here, says the *Jew*, is a manifest Error, because *that Zacharias*, That was thus slain, was the Son of *Jehojadah* ; as appears from *2 Chron. 24. 20, 21*. And he pretends this to be, not onely an Error, but such an one as can admit of no Salvo. But I answer,

1. That the *Jew* hath no reason to lay any stress upon this Objection ; not onely because many such Pretences might be brought against the Writers of the Old

Old Testament, which yet are not of any force to destroy their Authority; but besides, that for any thing they can tell to the contrary, the same Man might be called by two Names, that of *Jehoadab* and *Barachiah*: Nothing was more common among the *Jews* than this. Can any Man question the Authority of the *Psalmist*, because he calls the same Man *Abimelech*, whom another Sacred Writer calls *Achish*? (*Psal.* 34. *Tit.* with *1 Sam.* 21. 11.) Shall we call in question the Book of *Chronicles*, because the Person is called *Ner*, who in *Samuel* is called *Abiel*? (*1 Sam.* 9. 1. with *1 Chron.* 8. 32.) or because he is called *Ammiel* in one, who in the other is called *Eliam*? (*2 Sam.* 11. 3. with *1 Chron.* 3. 5.) Does not one of these Books call that Son of *David* *Chileab*, whom the other calls *Daniel*? (*2 Sam.* 3. 3. with *1 Chron.* 3. 1.) The same Woman *Bashemath*, and in the same Book, is said to be in one place the Daughter of *Elon*; (*Gen.* 26. 34.) and in another place she is called the Daughter of *Ishmael*: (*Ch.* 36. 3.) And yet we do not call in question the Authority of that Book. [*V. Selden de Success. Pontif. l. 1. c. 5.*] And were it not very easie to heap up many such Examples? Why must that be an Objection against the Evangelist, which is allowed

to have no force against any Writer of the Old Testament? 'Tis certain, there is not a greater distance between *Jebojadab* and *Barachias*, than between *Chileab* and *Daniel*, and between *Renel*, *Jethro*, and *Hobab*; which yet are allowed by the Jewish Writers, to be the Names of the same Persons. I may add, that *Barachias* and *Jebojadab*, if we consider the Signification of the words, import the same thing; for *Praise God* is but the *English* of one and of the other; and both import the very same thing as *Eliakim* and *Jebojakim* do, which were the names of the same Person. (2 Chron. 36. 4.) If the Jew urge that it appears, not that *Jebojadab* was called *Barachias*; I answer, That 'tis enough that the contrary does not appear; for that should have appeared, before they could have just ground to charge the Evangelist with an Error.

P Menaff.
B I'racl
Conclat.
in Exod.
gu. 1.
Joseph Ar-
tigu. 1. 2.
c. 12.

To what hath been said I shall also add, That the Gospel of St. Matthew was at first written in *Hebrew*; and St. Hierom does tell us expressly, That in that *Hebrew* Copy which the *Nazarenes* used, it is *Jo-jada* where we now read *Barachias*. We have no reason to doubt of one or the other. The Jew hath then very small Reason to object this Matter against the Evangelist. For this Objection can have

St. Hierom
in Mat. 23.

P P. Sim.
Hist. Critic.
D. N. T.
c. 7.

no force against the *Original*, and very small against the *Greek Version*; because the *Hebrew* word, as hath been observed above, signifies the very same thing which *Jehojadah* doth.

2. The *Jew* is not certain, but the Evangelist might refer to some other *Zacharias*, who was the Son of *Barachias* that was slain about that time; and the Story whereof might then be well known, tho' the History of it be not transmitted to us. And indeed this is not improbable at all, but very likely. For when our Saviour began as high as *Abel*, it is strange he should go no lower than *Zachariah* the Son of *Jehojadah*: It might be expected he should, since he began so high, and charges the then *Jews* with killing him; That 'tis likely he meant some Person of that name, who was slain at the end and Expiration of the *Jewish* Polity. That *Zacharias* mentioned in the Book of *Chronicles*, was slain above Eight hundred years before *Jesus* spake these words.

3. There is another *Zacharias* mentioned by *Josephus*, That was slain by the *Jews*: Him he calls *Ἰδὲ Ζαχαρίας*. He was accused, as guilty of Treachery, and too great a Favourer of the *Romans*; and tho' he were absolved by the Suffrages of the *Sanhedrin*, yet he was slain by

De bell. Judaic. l. 4. c. 18.

the Jewish Zealots, ἐν μέσῳ τοῦ ἱεροῦ, in the middle of the Temple. This answers to *Abel* slain from the beginning : He was the Son of *Baruch* also, and slain in the Temple. And then the words of *Jesus* are *Proleptical*, and are a *Prophecy* of what was shortly to be done ; and onely expressed, as such Predictions frequently are in the Old Prophets, as if the thing had already come to pass. The time past is used for the future frequently, both in the Old Prophets and Writers of the New Testament. And if the words of *Jesus* refer to this Person, they are so far from being an Objection against the Gospel, that they much confirm it.

(3.) Again, *Mat. 27. ver. 9. Then was fulfilled that which was spoken by Jeremy the Prophet.* Here *St. Matthew* may be accused for citing *Jeremy*, as we see he does, when he ought to have cited *Zechary*, to whom the Citation of right belongs. But I answer,

1. That it is not evident, that *St. Matthew* did cite *Jeremy*. 'Tis true, we find that name in the generality of *Greek Copies* at present : but this is no Argument that it was there from the beginning : On the other hand, 'tis certain that the *Syriac* and *Perfic* Version have no Name, but barely mention *the Prophet*. And

Augustin.
de Consens.
Evangelist.
l. 3.

And to him that hence makes a doubt of the Fidelity of the Evangelist, St. *Austin* says as follows; *Primò, noverit non omnes codices Evangeliorum habere, quòd per Hieremiam dictum sit, sed tantummodò per Prophetam: Possemus ergo dicere, his potiùs codicibus esse credendum qui Hieremix nomen non habent.* Some Copies had not *Jeremy*, but onely the *Prophet*. The ordinary Gloss affirms the same, *Quidam codices non habent per Hieremiam, sed tantum per Prophetam.* I add, That *R. Isaac*, who objects against the Evangelists every thing that he can lay hold of, and does quote this place of St. *Matthew*, and pretends to shew that the place in *Zecharry* is not to the Purpose, yet is so far from reprehending him for putting *Jeremy* for *Zecharry*, that when he quotes the words of St. *Matthew*, he tells us onely, *או נתקיים מ' הנביא*, i. e. Then was fulfilled that which was spoken by the *Prophet*. Thus does he represent St. *Matthew* speaking here. And tho' I thought fit to mention this place here, as that which the *Jews* might Cavil at, yet in those Exceptions which I have seen, that the *Jews* commonly make against the Evangelists, I do not remember that I have found this, That St. *Matthew* puts *Jeremy* for *Zecharry*; which is to me a good Argument

Gloss. ordin.
nar. in
Mat. 27.
ver. 9.

R. Isaac,
L. 2. c. 27.

gument that they do not think there is any weight in this Matter.

2. Supposing *St. Matthew* to have quoted *Jeremy*, yet is it not a just imputation upon his Credit. For not to say that, for what appears, *Jeremy* might be the Writer, even of some of *those Chapters* (and the *Eleventh*, particularly, where this Passage is,) which are now in the Prophet *Zechary*, and go under his Name; not to insist upon this in this place, (of which I shall speak afterward,) for what we know, *Jeremy* might have written what is here quoted from him, tho' it be not now in that we have of his in the Canon of Scripture. And that these words were written in some *Apocryphal Book of Jeremy* seems credible from what *S. Hierom* affirms. He tells us, That he read the very words here quoted, in an *Hebrew Volume*, communicated to him by a *Jew* of the *Nazarene Sect*; being an *Apocryphal work of Jeremy*. Nor is it any Disparagement to cite an *Apocryphal Book*: That Book which is *Apocryphal* is not therefore unworthy of Credit. The Apostle mentions *Jannes* and *Jambres*, tho' they were no where mentioned in the Canon of Scripture; which yet are in a *Jewish Book* that is of less Credit. The Divine Author of the Epistle to the *Hebrews* seems to refer to the Story of the *Maccabees*; *St. Jude* mentions

Hierom. in
Mat. 27.9.

ons the Prophecy of *Enoch*; and the Holy Writers mention the Sayings of *Aratus* and *Epimenides*, that were Heathen Writers. Those Books which were not received into the Canon, might yet be worthy of Belief: And where the *Book* is not in the Canon, yet the *Truth* it contains may be Canonical.

3. That *Jeremy* wrote the 9, 10, 11, 12, 13. and 14 Chapters in *Zechary*, is a very probable Opinion. This is certain, That such things are contained in those Chapters, as agree well with the time of *Jeremy*, but by no means with that of *Zechary*, e.g. That the *Pride of Assyria shall be brought down*, and the *Septre of Egypt depart*, is foretold, *Zech.* 10. 11. It is well known that this was past in *Zechary's* time: And tho' *Jeremy* might, This apply to Texts in Zech. 9. c. 14. *Zechary* could not predict this. What is said of the Cities of the *Philistins* (*Zechary*, 9. 5.) agrees very well with what we read, *Jer.* 25. 20. but what is said of *Gaza* (*Zech.* 9. 5.) cannot be said by *Zechary*, but agrees very well with the time of *Jeremy*. For 'tis most certain, that *Gaza* was smitten in the end of *Jeremy's* time; and therefore not remaining in *Zechary's*, as is supposed in that place. (*Jerem.* 47. 1.) The same may be said of *Askelon*, which is supposed in being, *Zech.* 9. 5. and was really so in the time *Jeremy*;

my; but was cut off in the Close of *Jeremy's* time, and long before the days of *Zechary*, (*Jer.* 47. 5. compared with *Zephaniah* 2. 4.) I add what is said, *Zech.* 14. 5. *Ye shall flee, like as ye fled from before the Earthquake, in the days of Uzziab King of Judah*; these words report a Matter, which 'tis possible that some might remember to have heard their Fathers report in *Jeremy's* time, and as such 'tis mentioned in that place; but 'tis not credible it should be remembred in the time of *Zechary*.

- [III.] Lastly, The Four Evangelists are charged with quoting places nothing to the Purpose. *Matthew*, 2. 15. *That it might be fulfilled which was spoken of the Lord by the Prophet, saying, Out of Egypt have I called my Son.*
- (1.)

These words will require a farther Consideration; for they are attended with some Difficulty. For besides that, it is not said by what Prophet these words are spoken, and we are therefore left at some uncertainty; it's hard to conceive, how these words, which were meant of *Israel*, can be said to be fulfilled in *Jesus*; and that what was said of *Israel* of old, should, upon what hapened to *Jesus*, be said to be fulfilled; and this should be said to come to pass, That, ~~that~~ might be fulfilled, which was fulfilled long before. The
Jews

Jews do much insult over us on this occasion, and accuse the Evangelist of misapplying the Holy Scripture. I shall endeavour to remove the Difficulty, and then proceed.

R. Isaac,
l. 2. c. 4.
MS. Luff.
n. 186.

First, I Grant that it is not said by what Prophet this is said; nor is it very material that it should: For there is hardly any Prophet, but says the Substance of what is here affirmed; mentioning frequently the bringing the Children of *Israel* out of *Egypt*. Nor do the Prophets of *Israel* onely mention this; but *Balaam* also, who was not of that Race, speaks of it very expressly. God brought them out of *Egypt*, says he; and presently afterwards, he speaks of the People brought out of *Egypt* as of one Man, as it is here in *St. Matthew*; God brought him forth out of *Egypt*. It hath been thought that the Evangelist hath respect to the words of *Balaam* here; but there is no need we should go back so far: We have the words in the Prophet *Hosea*: When *Israel* was a Child, then I loved him; and called my Son out of *Egypt*. (*Hosea* 11. 1.) Here are the very express words of that Prophet; and the Evangelist reports them as they lie there in the *Hebrew* Text, not as they are there turned by the *Greek* Interpreters. So that

Numb. 23.
22. wish
ch. 24. 8.
V. P. Simon
Hist. Crit.
du Tens.
Du N. T.
p. 241.

that we have not onely the Substance of what is here said frequently in the former Prophets, but the very words also in this Prophet. Upon this account the *Jews* have no cause to quarrel.

Secondly, I am to shew how these words, which were spoken of *Israel*, can be applied unto *Jesus*: And this is indeed the greater Difficulty. It is very evident that the words of *Balaam* referred to the People of *Israel*; and so do the words of *Hosea* likewise. As to the main Point, it matters not to what place in the Old Testament *St Matthew* does refer. It is granted that the words are spoken of the Children of *Israel*; however applied by the Evangelist unto *Jesus*. For the removing this Difficulty, I offer the following Particulars to be considered.

1. It is granted by the *Jewish* Writers, that the Old Testament is full of Mystery, and Insinuations of somewhat farther than what the Letter of the Text, or first intention of the Institution, or thing mentioned, does amount unto. There is nothing more common than for the *Jewish* Writers, in their Commentaries upon the Scriptures, to expound the Mystical Sense of their Law, and of their Rights and Usages. They grant there was much of Type and Mystery in their Religion; and
it

it is full of a farther Sence than the Literal : Hence it is that we have such great store of *Midrashim*, or Commentaries which give account of the Mystical Sence of the Text. The *Jews* very wisely suppose, their Law had a farther meaning than what results from the bare Letter. They take great Liberty to expound their Law accordingly ; and if the *Christian* Writers do affirm, that the Old Testament was full of Shadows, they say nothing but what agrees with the Sence of the *Jews* themselves.

2. There being many *Types* as well as Prophecies of the *Messias*, those Passages of the Old Testament may truly be said to be fulfilled in the *Messias*, which were compleated in him as in the Anti-type, tho' they were such things as were before done in the *Type*. There are *some* things said in the Old Testament of the *Messias* so immediately, that they belong to him intirely and to none else : There are *other* things that have a Literal Sence *first* ; and *then* a spiritual meaning, and reference to the *Messias*. It were easie to give Instances of both these. That Scripture is fulfilled in *Christ* which did refer to him, as well as that which onely belonged to him and to none other. The Law it self was a *shadow of good things to come* ;

come ; and there were during the Legal Dispensation, a great number of *Types* of *Christ*, and of what he was to be, to do, and suffer ; and these things were then fulfilled, when those things did happen to him, which were thus Typified and foreshadowed. For whatever happened before in the *Type*, received a new Completion in the *Anti-type*. And then the Scripture may truly be said to be fulfilled, when the Spiritual and Mystical meaning of it was obtained. For as a *Prophetical Prediction* is then fulfilled, when what was foretold is come to pass ; so a *Type* is then fulfilled, when that is done in the *Anti-type* which was done in the *Type* before. That there were many *Types* of the *Messias* in the Old Testament (as well as *Predictions*) cannot reasonably be denied. For the Law being full of Symbols and Shadows (which the *Jews* deny not) it cannot be supposed void of those which had a reference to *Christ* ; who was the end of that Law, and the great Blessing predicted and hoped for by all the Faithful ; and then were those Scriptures fulfilled in *Christ*, which did relate those *Types* of him, whatever Completion they might have before. The *brazen Serpent* in the Wilderness was, by the *Jews* Confession, a *Symbol of Salvation* ; and had

had a farther meaning, than what the Letter of that Relation amounts unto. This is by our Saviour applied to himself; and cannot reasonably be denied to belong to the *Messias*. Thus the Law which forbid the *breaking the bones* of the *Paschal Lamb* was a *Type* of what happened to *Christ* on the *Cross*; and that *Lamb*, of *Christ*, who was offered up for our Salvation. And the *Jews* have no cause to quarrel with *Jesus*, or his Followers, for making these Applications, unless they could demonstrate (which they can never do) that those things had no reference to that Matter to which they are applied.

3. *Israel*, of whom these words were spoken by the Prophet, was a *Type* of *Christ*, to whom these words are applied by the Evangelist; and therefore this Scripture may truly be said to be now fulfilled, which yet, in the Letter, was, in *Israel*, verified long before. *Egypt* was a Refuge to *Israel* and to *Christ*; both went thither, and both returned thence. A Famine sent *Israel* thither; and the Sword of *Herod* was the occasion of *Christ*'s being carried to the same place. *Christ* was the *Son of God*, and the *first born*; and so was *Israel* too (tho' in a lower Sense, he being but the *Type* of *Christ*)

Christ) as it is said, *Thus the faith the Lord, Israel is my Son, even my first born.* (Exod. 4. 22.) *Christ* called God his Father; and God styles himself *Israel's*. *I am a Father to Israel, and Ephraim is my first born,* (Jer. 31. 9.) 'Twas by means of *Joseph* that *Israel* went into *Egypt*; it was another *Joseph* that carried *Christ* thither. The *Messias* was God's anointed; and so was *Israel* also. *Christ* was driven from his own Country to a strange Land; and 'tis said of *Israel*, That they went from one Nation to another, and from one Kingdom to another People. They were both preserved in *Egypt*, from the Cruelties of a Pharaoh and an Herod. God suffered no Man to do them wrong, he reprov'd Kings for their Sakes: Saying, Touch not mine anointed, and do my Prophets no harm. (Psal. 105. 13, 14, 15.) Here was a discriminating Providence to be seen, in the Preservation of *Israel* and of *Christ*. *Israel* is kept alive, when the first born of the *Egyptians* are slain; and *Christ* is preserved in the same place, whilst the Babes about *Bethlehem* die by the Sword. *Israel* left *Egypt* upon the Death of the one; *Christ* soon after the Death of the other. God calls both his Sons out of *Egypt*; *Israel* the Type, and *Christ* the Anti-type; and the Deliverance out of *Egypt* was a Shadow

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Shadow of that which was to be wrought by *Christ*. It is no wonder that the *Afflictions in Egypt* should be called, by the Divine Author of the Epistle to the *Hebrews*, the *Afflictions of Christ*: (Heb. 11. 26.) for they befell him in the *Type*, and he suffered in *Israel*; as he was offered up in *Isaac*, and slain in the Sacrifices which were Types of his Death. He is called the *Lamb of God slain from the beginning of the World*. He died not in the *Latter* time of the *Jewish State* (which is called the *End of the World*) but he was slain in the *beginning* of it, in the *Paschal Lamb*, and those other *Sacrifices* which were Types and Shadows of him.

Justin Martyr in his Dialogue with *Trypho* the Jew, tells him that God calls *Christ* (by way of parable, or similitude,) *Jacob* and *Israel*. And to that purpose he quotes that place in *Isaiah*; *Behold my Servant whom I uphold, mine Elect in whom my Soul delighteth*. (*Isa.* 42. 1.) But he quotes that passage according to the reading of the *Greek Interpreters*, who put in *Jacob* and *Israel* to the Text, which is unquestionably to be meant of the *Messias*. Let this avail what it will: It will sure have some force with those who have a great veneration for the Translation of the *Seventy*: Yet it must,

Matt. 12.
18.

must, however, be confessed, that the Evangelist, when he cites that place, does not follow the *Greek* Interpreters, but the *Hebrew* Text; and therefore I shall not lay a greater stress upon this Argument than it will bear. It is manifest, however, that *Israel* was a *Type* of *Christ*; and as the *Type* or *Sign*, is often put for the *Anti-type*, or *thing signified*, so it is here; *Israel* is put for *Christ*, whose *Type* he was. And this appears from another place in *Isaiah*; *Thou art my Servant, O Israel, in whom I will be glorified.* (*Isa.* 49. 3.) That by *Israel*, in that place, is not meant either *Jacob*, or the People which came from him, but the *Messias*, will be very evident to any Man who will diligently consult the Context, and compare what is said afterwards, *v.* 4, 5, 6, 7, 8.

If these things be duly considered and laid together, we shall have no cause to find fault with the Evangelist, for applying that to *Christ*, which did, at first, belong to *Israel*, who was a *Type* of him.

(2.) Again, *Matt.* 2. *v.* 17, 18. Then was fulfilled that which was spoken by *Jeremy the Prophet* saying, *In Rama was there a Voice heard, lamentation and weeping, and great mourning, Rachel weeping for her Children; and would not be comforted,*

sorted, because they are not. Here the Jews object against the Evangelist, for misapplying the place of *Jeremy*; and I think Jer. 31. 5. my self obliged to represent the force of their Objection, and to answer it.

The Jew pretends that the place in *Je-* R. Isaac
remy belongs to another matter; and can- L. 1. c. 28.
not be applied, without a manifest wresting of the place, to the slaying of the Children of *Bethlehem* in *Judah*. For why should *Rachel* be said to weep for her Children here, when the Children of *Bethlehem* were not hers, but *Leah's*? Besides, the Prophet does not speak of *Rachel's* weeping for the *Dead* (to which his words be applied here) but for those who were led *Captive*; which is evident from the following words in the Prophet, where a promise is made of their Return. Thus saith the Lord, refrain thy Voice from weeping, and thine Eyes from Tears. For thy Work shall be rewarded, saith the Lord, and they shall come again from the Land of the Enemy; and there is hope in thine end, saith the Lord, that thy Children shall come again to their own Border. (*Jer. 31. 16, 17.*) The words in the Prophet refer to the Captivity of the ten Tribes; Jer. 7. 65.
who are called *Ephraim*, because *Jeroboam*, their first King, upon their first Separation from *Judah*, was of that Tribe.

Agreeably herunto, it follows in the Prophet, *I have surely heard Ephraim bemoaning himself.* (Jer. 31. 18.) This is the Substance of what I find objected among the Writings of the later *Jews*.

For answer to this difficulty (for it must be allowed that it is so) I shall offer the following particulars to your Consideration.

1. I do readily grant that the words in *Jeremy* do belong to another matter: Nor will I contend with the *Jew* about it; nor yet do I deny that they refer to the *Captivity*, and not the *Death* of those who are *lamented*. But it does not hence follow that the Evangelist is guilty of fraud, and perverting the Scriptures, when he applies these words to the *Lamentation* that was made upon account of the *Innocents* that were *slain* at *Bethlehem*.

2. *Rachel* may, with congruity enough, be brought in weeping upon this occasion for her Children, by way of a *Proso-popæia*; nothing being more common than for Writers to bring in a Person speaking, who is not really any individual Person concerned in that matter. Thus is *Ephraim* brought in bemoaning himself, in that very Chapter to which the Evangelist does refer. This is a figure
very

very common to all Authors, to bring in a Person speaking; and there is no Man in his wits quarrels with them for it. *Rachel* is here brought in weeping, and not *Leah*; nor hath the *Jew* any reason to except against the Evangelist on this Account. *Rachel* was known to be fond of having Children, (*Give me Children, says she, or else I die,*) and is therefore fitly enough brought in here, in the room of the tender Mothers, who wept for the Death of their Children. And as, for that reason, she was fitly made use of by the Prophet; so she is by the Evangelist also, as a Person fit to represent the concern of the kindest and most compassionate Mothers. This may satisfy any indifferent Person in this matter. But besides this, I may add, that the Tribe of *Judah* and that of *Benjamin* bordered on each other; and one is sometimes taken in as a part of the other. If *Bethlehem* were in *Judah*, Josh. 18. *Ramah* was in *Benjamin* the next Tribe ^{11.} thereunto; and not only so, but not far from *Bethlehem*. The slaughter of the *Innocents* was not restrained to the Town of *Bethlehem*, but extended to all the Coasts and Confines thereof: And then the Voice might well be heard in *Ramah*; and *Rachel* (from whom the Tribe of *Benjamin* sprang) might be truly said to weep for

her Children, in the closest and strictest Sense.

Gen. 35.
19.
Gen. 37.
10.

The Town of *Bethlehem* was the very place where *Rachel* was buried : The *Bethlemites* were descended from her Husband, and from her own Sister : She might as truly be said to be the Mother of those *Bethlemites*, as *Leah* was called the Mother of *Joseph*. The *Jews* have no reason to quarrel with the Evangelist, when he speaks after the manner of their Law. Let it be that *Jeremy* speaks of *Captives*, and the *Evangelist* applies the words to them that were *slain*. All that the Text says, both in the Prophet and the Evangelist ; both in the Hebrew and the Version of the *Seventy*, is this, that *they are not*. This is the ground of their weeping ; hence the Tears of *Rachel*. This Expression is general, and is competent to them that were *Captives*, and to them that are *Dead*. The one are *not in their own Land* ; the other *not in the Land of the living*. *They are not* ; there lies the Cause of the Lamentation : The meaning is not that they are annihilated, and turned out of all Being, whatever other Sense the words do admit. But they are *not what, or where they were before*.

3. It is very reasonable that we grant a *second Sense* to many places and passages
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in the Old Testament; and when they happen to arrive to the verifying of that Sense, then they may be said to be accomplished and fulfilled. I have before discoursed this, when I considered, *Matt. 2. v. 15.* No man can deny the words of the Prophet to belong, at first, to another matter: They were *then* literally fulfilled; but yet notwithstanding they may, *anew*, be farther fulfilled, and receive their final Accomplishment. The reason of things is one and the same; nor is there any thing more steady than that is: And yet where the first Reason of an Institution, or of the Names of Persons hath continued, there have risen up afterwards some new Reasons (which appeared not before) of the same Institutions or Names. The *Sabbath-day* was from the Beginning appointed as a standing Memorial of the Creation; this Reason was given of it at Mount *Sinai*; and yet afterwards it was required as a Memorial of the deliverance out of *Egypt*. The *eating of blood* was forbidden, at first, because the Blood was the *life* of the Creature; it was afterwards forbid, because it made *Atonement*. *Beersheba* had its Name from the *Oath* that was there taken; and from the *seven* Ewe-lambs also: *Sheba* signifying both an *Oath*, and *Seven*. *Esau* was called *Edom*, i. e.

Gen. 2. 3.
Exod. 20.
11.
Deut. 5. 15.
Gen. 9. 4.
Levit. 17.
11, 12.
Gen. 21.
30, 31.
ch. 26. 39.
Gen. 25.
25. with
v. 30.

A Demonstration

Red: So he was at his *birth*; but he was called so afterwards from the *Red-pottage*. If these things were so, it need not seem strange at all, that many things said and done in the Old Testament, should receive a new Completion and Accomplishment in the New. This may well be allowed upon account of the likeness of things in the Old and New Testament; and the subordination and reference which the one have to the other.

4. We have still one great Reason, besides what hath been insisted on, to believe those words in *Jeremy* to be rightly applied by the Evangelist; because they are found in that very Chapter, where the Prophet, more than once, prophesies of the *Messias*. And that he does so is very evident: For he predicts the Miraculous birth of the *Messias* presently after. *The Lord hath created a New thing in the Earth, a Woman shall compass a Man.* (Jer. 31. 22.) And soon after that he mentions (v. 31.) the *New Covenant* which God would enter into. This manifestly belongs to the Days of the *Messias*; and is therefore applied to that purpose, by the Divine Author of the Epistle to the *Hebrews*, (Heb. 8. 8.)

Lastly, It is to be considered that a Scripture may be said to be fulfilled several

veral ways: v. g. *Properly*, in the *Letter*; as when that which was foretold comes to pass; or, again, when what was fulfilled in the *Type*, is fulfilled again in the *Antitype*. Or else a Scripture may be said to be fulfilled more *improperly*; v. g. by way of *Accommodation*: as when a like event happens to any Place or People, to what fell out some time before. The Sorrow and the Mourning, that now fell upon the Coasts of *Bethlehem* and *Ramah*, was very bitter and grievous; and like that which is reported to have befallen those Places, by *Jeremy*, upon another occasion: And then those words are made use of by way of *Allusion*, to express this Sorrow by. The Evangelist does not say, *That it might be fulfilled; but then was fulfilled*; q. d. Such another Scene of Sorrow appeared then, upon the Murther of the *Innocents*, as was that which *Jeremy* mentions upon another sad occasion. This is a way of speaking used in the New Testament. What the Prophet *Isaiah* says of the *Hypocrites* of his time, (*Isaiah*, 29. 13.) is applied by *Jesus* to those who were like them. *Ye hypocrites, well did Isaiah Prophecie of you saying, This* Matt. 15.
People draweth nigh unto me with their 7, 8.
mouth, and honoureth me with their lips: but their heart is far from me. These men

were *Hypocrites* like *those* in the *Prophet's* time; and therefore the words of the *Prophet* are accommodable to *them*, though they were spoken of *other* men. Again, the words of the *same Prophet*, which were spoken to those of his *own* time, are said to be fulfilled in those who lived in our *Saviour's*, and are accommodated to them. *In them is fulfilled the Prophecy of Isaias* says our *Saviour*; *Matth.* 13. 14. with *Isa.* 6. 9. *St. Paul* applies the same words to the *Jews* of *his* time; and at the same time allows them to have been spoken to their *Fathers*: *Acts* 28. 25. It were easie to give more instances to this purpose. Compare *Matt.* 13. 34, 35. with *Pf.* 78. 2. *Matt.* 21. 13. with *Jer.* 7. 11. And this is a Liberty to be allowed to, and that is *taken by*, all Writers. *St. Matthew* was an *Hebrew*; and wrote ('tis commonly believed) in the *Hebrew* Tongue, and for the Use of the *Hebrews*, and in their Stile and Manner of writing. He must be a *Stranger* to the *Hebrew* Writers, that does not know that nothing is more common among *them*, than such Accommodations of the Text, upon all occasions. They *abound* in such Applications: I may say their *Midrashim* do very much *exceed* in them. The *Jews*, of all men in the World, have no Cause
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to object against our Evangelist on this account. And this which I have said in the *last* place, I take to be, alone, a full Answer to the Objection of the Jews.

CHAP. IV.

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The Jew pretends that the proceeding against Ananias and Sapphira, Acts 5. was unjust. An Answer to his Objection. An Objection against the truth of what is related, Acts 7. v. 4. An Answer to it. The like against v. 14. answered. v. 16. defended against many Objections. A Defence of St. Stephen, for what he quotes v. 42, 43 ---. Of the time of Saul's Reign, Acts 13. 21. defended. The Jew's Objection against Acts 16. 3. answered. The Jew's Objection against St. Paul, for perverting the place he quotes out of the Old Testament, 1 Cor. 15. 54. A Defence of St. Paul. The Jew pretends to prove, that St. Paul wanted Skill and true Judgment, from Gal. 3. 16. A Defence of St. Paul. The Jew pretends that St. Paul perverts the words of the Psalmist, which he cites Eph.

Eph. 4. and that he does it to serve a Turn: An Answer to the Jew's Objection. An Objection against the Author of the Epistle to the Hebrews, for misapplying words quoted from the second Psalm, Heb. 2. 5. An Answer to that Objection. The same Author is charged to speak inconsistently with himself; Because he does, Ch. 1. Exalt Jesus above the Angels; and yet Ch. 2. v. 7. he owns him to be a little lower than the Angels. An Answer to that Objection. A quotation from Jeremy, Heb. 8. v. 8. It is pretended that the place in Jeremy is nothing to the purpose. The Divine Author of that Epistle is defended. The Jew pretends that the same Author hath corrupted a place which he quotes from the Book of Psalms, Heb. 10. v. 5. A Defence of that Divine Author against the Jew's Charge. St. James is produced by the Jew, as teaching Justification by works, Jam. 2. v. 24. which is a Doctrine directly contrary to what St. Paul teacheth. An Answer to this pretence; where it is proved, that St. Paul and St. James do not contradict each other. A severe Charge against St. John, the Writer of the Apocalypse, upon occasion of his words, Revelations Ch. 7. v. 5, 6, 7, 8. He charges him with forgetfulness, in not mentioning the
Tribe

Tribe of Dan; and of gross ignorance. A full Answer to that Charge; and a just Defence of that sacred Writer.

HAVING produced some of the more plausible and common Objections of the *Jews* against the four Gospels, and such as are of the greatest weight, I shall now proceed to consider those which they bring against the other parts of the New Testament. And as I have in the preceeding Chapter given their Objections the greatest force, so I shall do in those that follow. And as I have not thought my self obliged to take notice of those Exceptions which are trifling, and of very little Moment, so I shall pass them by in the following Chapter; for no other reason, but because they are so weak as not to deserve an Answer. But for the *Method*, I shall not fail to consider them, in this following Chapter, in that *Order* in which they lie before us in the Books of the *New Testament*; following herein the *Method*, in which *R. Isaac* hath laid them before us. And if in the preceeding, or following Chapter, the Reader shall find any Objection of weight and moment pretermitted, I desire he would not conclude too suddenly, that it is through negligence, or design: For he will

will find those things considered in some other place, that was proper for that matter: It being my design, in these *two Chapters*, to take in those *Objections* which did not occur in some *other* place.

MS. L.
n. 129.

I. Acts 5. v. 1. *But a certain man named Ananias, &c.* The *Jew* objects here, the injustice of the proceeding against *Ananias* and *Sapphira*. He that gives Alms, is at liberty to give what he thinks fit; nor is it fit a Man should give all away. If this Law of selling their Possessions were well made, why did it not continue? And if it were not well made, why did *Ananias* and *Sapphira* suffer? In answer whereunto I consider,

1. What was the Sin of *Ananias*: And that may easily be learned from the words. He had sold his Possession, and set apart the Price of it, and devoted it to the Use of the Church: He had given it to God, and afterwards goes about to convert part of it to a private Use: *He kept back part of the price*, v. 2. So indeed we render it: But the *Greek* word, ἐνορπίατο (which the *Latin* renders by *Tit. 2. 10. fraudavit*) is observed to signify purloining, stealing, or fraudulently taking what is not our own. The word is used by the *Isa. 7. 1. LXXII* in the Story of *Achan*; and in the *Greek*

Greek of the Book of *Maccabees*, in the ^{2 Maccab.} Account of the Sacrilege of *Menelaus*. ^{4. 32.}

The word signifies Theft, or taking away what is not our own; and where what is so taken away is devoted to God, it signifies Sacrilege: And this was the case here. *Ananias* might have kept his Possession if he pleased. *Whiles it remained, was it not thine own?* Says *St. Peter*, v. 4. He was not by any Law obliged to sell his Possession, nor to give away all his Estate to the Poor. He was obliged to make good his Vow; and when he had devoted his Estate to God, he might not alienate it. This was the Sin of *Ananias*. This is expressed by, *lying to the Holy Ghost*, and *lying to God*, v. 3, 4. 'twas a Trespass against God, a Breach of Faith, an invasion upon God's part and portion. 'Tis no matter whether *Ananias* had devoted his Estate in a set and solemn Form of words: This is not of the Essence of a Vow: For a Vow being nothing else but a Promise made to God, there needs not any set Form of words to make it binding. This *Maimon* lays down as a Rule, that

Maimon.
Hal Ma-
she Corban,
C. 14.

In Vows, and voluntary Offerings, it is not needfull to utter any thing with the Lips. 'Tis certain that *Ananias* had a full purpose to devote his Possession; and made a shew of

of bringing the *full* price. 'Tis the Breach of Vow that was his Sin.

2. As this was his *Sin*, so 'twas an heinous one, and such as deserved death: 'Twas a robbing of God, and a wilfull Sacrilege; for which the Law of *Moses* allowed no Atonement. In case of a trespass of this kind through Ignorance, there was room for forgiveness: But in that case Restitution was required, and the addition of a fifth part, and a trespass offering also. (*Levit. 5. 15, 16.*) He that wilfully sinned in this kind was left to be cut off ביד שמים by the hand of Heaven, as we see here *Ananias* was, (*Deut. 23. 21.*) for *God* cut him off; 'tis not to be charged upon any particular Law of *Jesus*, or Sentence of the *Apostles*. For the Sin of *Ananias*, it was wilfull, and destitute of all Excuse. He was indeed at liberty *before* he had devoted his Possessions; but by no means *afterward*: *St. Peter* lets him know, that there was no excuse left for him. Had the Estate been none of his, his dedicating it had been a Nullity from the first. Had he had but a right to part of it, he could have been answerable for no more than he had right to sell. Again, had he sold it, and not received the price, he might have been excused: But it was quite otherwise. *Whiles it remained, was it not thine*

thine own? i. e. before it was sold, wast thou not the *right owner*, and full proprietor of it? And after it was sold, was it not in thine own power? i. e. after it was sold, didst thou not receive the full price of it into thy possession? Or, hadst thou not the *Money*, which it was sold for? This must be the Sense of those words: And this shews abundantly the inexcusable-
bleness of the Man.

3. Nor ought the *Jew*, upon this Account, to object against the *Christians* the Severity of the Infliction; especially if it be considered, that 'tis the *first* offence of this kind, which ought not to pass without an exemplary Punishment. 'Twas thought needfull, upon the first planting of *Christianity*, to punish so great a Crime: Nor hath the *Jew* reason to think it too great Severity, when he considers what was inflicted on *Nadab*, and *Abihu*; and upon him that gathered sticks on the *Sabbath-day*: Not to insist upon other Examples of sinners in this kind, who were most severely punished under the æconomy of *Moses*: Such were *Achan*, and the *Sons of Eli*: That I may say nothing of those, who were remarkably punished for their Irreverence and Prophaneness.

II. Again, *Acts 7. v. 4.*---And from thence, when his Father was dead, he removed him
into

R. Isaac,
L. 2. c. 61.

into this Land, wherein ye now dwell. Here the Jew objects against the truth of what is here affirmed: He undertakes to prove, that *Terah* lived 60 years after this Removal of *Abraham*; and thus he proceeds: *Terah* at the Age of 70 years begat *Abraham*. (Gen. 11. 26.) *Abraham* when he was 75 years old left *Charran*, and removed into *Canaan*. (Gen. 12. 5.) Then was *Terah* 145 years old. *Terah* lived in all 205 years, (Gen. 11. 32.) and therefore lived after *Abraham's* removal into *Canaan* 60 years. And yet *Stephen* pretends, that he removed not till after his Father's death: This is the Substance of the Jews Objection.

In answer whereunto, I examine what truth there is in what the Jew affirms, concerning the Age of *Terah*, when he begat *Abram*. Upon this the rest is built: If the Jew be mistaken here, the force of the Objection is quite gone. He confidently affirms, that *Abram* was begotten when *Terah* was 70 years old. For this he grounds himself upon these words: *And Terah lived seventy years; and begat Abram, Nahor and Haran.* (Gen. 11. 26.) Had *Abram* alone been mentioned, his Argument had been good: But now the most that can be inferred from this place is, that *Terah* began to beget Children when he was 70 years old. *Abram*

Abram indeed is first named; but not therefore to be supposed the first-born. We may not conclude that *Shem* was the first-born of *Noah*, because he is named before *Ham* and *Japhet*. (*Gen.* 5. 32.) The *Worthiest* and not the *Eldest* is sometime first named in Holy Writ. Of which it were very easie to give a great number of Examples. (See *Gen.* 48. 20. *Exod.* 7. 7. *V. M. B.* *1 Chron.* 1. 28. and *ch.* 2. *ver.* 2.) Several of the *Jews* believe it to be so in this place. Unless *Abram* appeared to be the eldest Son, the Place alledged will be no Proof that he was begotten when *Terah* was seventy years old. *Israel Conciliat. in Gen. quest. 1. 35.*

But instead of any such Proof, we have sufficient Evidence that *Abram* was not the Eldest Son of *Terah*. *Haran* did not onely die long before *Abram* (*Gen.* 11. 28.) but *Abram* married his Daughter (*ver.* 29.) and she was but ten years younger than he, (*Gen.* 17. 17.) And if from the order of the words (*Gen.* 11. 26.) *Abram* must be concluded to be the *Eldest* Son, *Haran* must be the youngest. And if so, *Haran's* Daughter *Sarah* must be begotten by him, when about the Age of seven years; and if *Milcha* were the eldest of *Haran's* Daughters, she must be begotten before he was of that Age.

That by *Iscah*, *Sarah* is meant (*Gen.*

Q

11.

11. 29.) is evident from the Text; and as much is acknowledged by the *Jewish* and the *Christian* Writers.

We do therefore agree with a Learned Jew, that *Terah* began to beget when seventy years old. That after sixty years he beget *Abram*; according to which account, when *Terah* was two hundred and five years old, *Abram* was seventy five: And this is agreeable with the words of *St. Stephen*.

III. Again, *Acts* 7. 14. *Then sent Joseph and called his Father Jacob to him and all his Kindred, threescore and fifteen Souls.* Here the *Jews* pretend again, that *Stephen* was mistaken, tho' it be said of him that he was full of the *Holy Ghost*; for this which he affirms here (say they) agrees not with the account we have of this matter in the Old Testament. (*Gen.* 46.) For the number that went with *Jacob* into *Egypt* amounts not to any more than seventy, tho' *Joseph* and his Sons be added to the rest. Besides, they are elsewhere called Seventy. (*Deut.* 10.) And therefore *Stephen* mistook when he reckons Seventy five. I Answer,

That this Matter will be best understood by reflecting first upon the account which *Moses* gives, and then upon the design and words of *Stephen*; for the places

MS. Luffe.
n. 189.
R. Isaac,
l. 2. c. 63.

places are not such exact Parallels as the Jews Phansie.

1. Let us consider what *Moses* says, and the design of his account. 'Tis plain that *Moses* designs to give an account of *Jacob's* whole Family, or *Jacob* and his Seed, or, as 'tis expressed, such as came out of his Loyns. (*Gen.* 46. 6, 7, 8, 26.) And to this end, that the Reader might, by comparing this small number with the great number, which came out of *Egypt* after two hundred and fifteen years stay there, and Oppression, admire the good Providence of God over that People, *Moses* plainly tells us, That he does not reckon *Jacob's* Sons Wives in this account, (*ver.* 26.) but himself and such as proceeded from him; and therefore to make up his Sum, he reckons some that were born in *Egypt*, as *Joseph's* Sons, &c. Because all these belong to the Family and Off-spring of *Jacob*, and the Purpote of *Moses*. Put all together, and reckon *Jacob* in, and the number ariseth no higher than to seventy. (*v.* 27.)

2. Let us next consider the Design and words of *Stephen*: He undertakes to tell, not the number of those who came out of *Jacob's* Loyns, much less to compare this number with the number that came out of *Egypt* (both which *Moses* lays before his Reader:) but the number of them

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whom

v. Phil.
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A Demonstration

whom *Joseph* called into *Egypt*; Then sent *Joseph* and called his Father to him, and all his Kindred, threescore and fifteen Souls. So that *Stephen* speaks of another Matter from what *Moses* mentions; and cannot be supposed therefore to agree with him in the same number. Whereas *Moses* tells how many *Jacob* and his Offspring or Seed amounted to, omitting his Son's Wives; *Stephen* tells us how many they were that *Joseph* called into *Egypt*. Some in the List of *Moses*, must be left out of the number of *Stephen*. Be it then that *Moses* reckons seventy, several of them must be left out of *Stephen's* number, as being inconsistent with his Design. *Joseph* and his two Sons could not be said to be called into *Egypt*, who were there already; nor *Hezron* and *Hamul*, who were not yet born. Besides this, *Jacob* is considered here apart, and the seventy five are called besides him. All these belonged to the Purpose and number of *Moses*; but could not to that of *Stephen*. Be it so, then, that the number of *Moses* amounts to just seventy, and that six of that number are to be removed from that of *Stephen*; there will remain sixty four, which *Stephen* could reckon in his number. To which if we add the Eleven Wives of the Sons of *Jacob*, we shall find the whole amount to seventy five.

3. We

3. We shall be confirmed in this account, if we look into *Genesis*, and consider who they were, that were by *Joseph* called into *Egypt*. And we shall quickly find, that he did not onely call *Jacob's* Seed, or those that proceeded out of his Loyns, but his whole Kindred also; not onely $\gamma\acute{o}\nu\omicron\varsigma$ αὐτοῦ, but as 'tis expressed by *Stephen*, πάντων τὴν συγγένειν αὐτοῦ. He called *Jacob* and all that he had, His household. (Gen. 45. 10, 11.) And *Joseph* received a particular Command from *Pharaoh* to take Waggon, not onely for the little ones, but for the *Wives* also. (v. 19.) And the Sons of *Jacob* are expressly said in the Waggon to have carried, not only their little ones, but their *Wives*. (Gen. 46. 5.) *Joseph* reports *Joseph's* words to his Brethren thus, Αὐτὸν δὲ πῶτον καὶ γυναῖκας ὑμετέρας καὶ τέκνα, καὶ πάντων τὴν συγγένειν ὑμῶν ἀναλασόντες, ἐθελδε μεταμιλῆσθε where he requires them to take their Father, their Wives, and Children, and all their kindred, and to bring them to him.

Antiqu.
l. 2. c. 3.

4. The Wives of *Jacob's* Sons, tho' they were not of his Loyns, and so not reckoned by *Moses* among them that were, yet they were of his συγγένειν, and were among them whom *Joseph* called to him with his Father into *Egypt*; and consequently must be taken in to make up the

Q 3

number

A Demonstration

Antiqu.

1. 2. c. 4.

number of St. Stephen, tho' they belonged not to them, who are reckoned up by Moses, Gen. 46. For they, who are there reckoned, are Jacob's Off-spring, and are by Josephus called, his *ἐκγονοὶ* and *τὸ γένος αὐτοῦ*. But the *συγγενεὶς* extendeth farther, viz. to his Affinity, or his Sons Wives. Thus the word is used: The Fathers Brothers Wife is by the LXXII expressed by *συγγενὴς* Lev. 18. 14. c. 20. 20. — And 'tis said in the Story of Jericho, that before the Destruction of that City, they brought out Rahab, her Father and Mother and Brethren (that is her *γένος*) and it follows *ἐν τῷ συγγενεὶ αὐτῆς*, i. e. her Kindred, Jos. 6. 23. And in this Sence the word is frequently used in Josephus. In the Story of David he tells, That when Saul offered him his Daughter in Marriage, David was pleased in thinking him sincere *περὶ τὴν συγγενεὶαν*, in that Affinity which he offered. He tells elsewhere that Alexander sent to Ptolemy desiring his Daughter in Marriage, as not being unworthy, *συνάψαι συγγενεὶαν*, of contracting that Affinity. And Demetrius is said to be to Ptolemy, *διὰ τοῦ τῆς Κλεοπάτρας γάμου συγγενὴς*, i. e. his Affinis, or Kinsman by the Marriage of Cleopatra. So that the *πάντα συγγενεὶα* may well extend to the Daughters-in-Law of Jacob, or the Wives of his Sons. A-

Antiqu.

1. 6. c. 12.

& c. 13.

1. 13. c. 7.

& c. 8.

Again, *Acts 7. ver. 16.* And were carried over into *Sychem*, and laid in the Sepulchre, that *Abraham* bought, for a Sum of money, of the Sons of *Emmor* the Father of *Sychem*. That *Jacob* went into *Egypt*, and he died, and the Fathers, *Stephen* tells in the foregoing words: And of this we have no dispute. But what he affirms in these following words, the *Jews* except against. And one of them finds a great many Exceptions; and is so confident as to charge *Stephen* with six Errors or Mistakes at once. I shall lay these Exceptions fairly before the Reader, as I find them in this *Jewish* Writer. (1.) *Jacob* was not buried in *Sychem*, as *Stephen* insinuates, but in the Cave of *Machpelah*. *Gen. 50. 13.* (2.) Nor were the Fathers (*Joseph* excepted, *Josh. 24. 32.*) buried in *Sychem*, but in *Egypt*. (3.) *Abraham* did not buy *Sychem*, but *Machpelah*. *Gen. 23. 17.* (4.) That *Abraham* bought not of the Sons of *Emmor*, but of *Ephron*. *Gen. 23. 16.* (5.) Part of the Field of *Sychem* *Jacob* bought, not *Abraham*. *Gen. 33. 18, 19.* (6.) That in the *Greek* Text, *Emmor* is said to be the Son of *Sychem*; whereas in truth he was his Father. *Gen. 33. 19.* This is the most that what he Objects amounts unto. And indeed there is a considerable Difficulty in the

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n. 190.
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l. 2. c. 63.

Place: But I shall shew that Difficulty to be less than it appears at first sight; and to be no sufficient ground for rejecting the Book where it is found, or any part of it.

I will not keep the method which the *Jew* useth in proposing his Objections, but shall take care to give an Answer to the whole in the following Particulars.

1. What he says in the *Sixth* place, is a manifest Falshood. We grant *Emmor* to be the Father of *Sychem*; and so our *English* Interpreters have it. I grant that in the *Greek*, 'tis *Ἐμμόρ τὸς Συχέμ*. These words, by the *Vulgar*, are rendred *Hemor filii Sychem*. But tho' the *Vulgar*, generally speaking, be a good Version, yet we are not bound to defend it every where: And tho' the *Words* will bear that rendring, yet the Subject Matter will not. Hence the *Jew* might take his occasion of excepting against *Stephen*; but the words of *Stephen* do not give this occasion. The words are *Elliptical*; and therefore the Supply is to be made by the Version: but in the *Greek*, the Expression is such as does by no means oblige us to receive the Version of the *Vulgar*; for they will bear very well the Version which our *English* give. And thus, *Μαρία Ἰσαάκ*, is truly translated
Mary

Mary the Mother of James. (*Luk. 24. 10.*) And this Version is justified by *St. Mark, chap. 15. 40.* so that this Objection ought to be struck out of the List.

2. Whereas in his *Second* Exception the *Jew* affirms, That the Fathers (*Joseph* onely excepted, *Josh. 24. 32.*) were buried in *Egypt*, 'tis certain that he proves not what he says: And let the Exception be never so pertinent or strong, yet it can have no force till it be made good. The *Jew* is so far from proving what he says, That he does not attempt it. More still; 'tis impossible he should prove that the Fathers were buried in *Egypt*; tho' if he could, we are little concerned in that Matter: Because they might for all that be afterward carried into *Canaan*; and that is it which *St. Stephen* affirms. And therefore the *Jew* ought to prove that the Fathers were buried in *Egypt*; and, which is most to the Purpose, that they were not at length carried into *Canaan*. Instead of this, he onely confidently affirms the former.

We have, on the other hand, good reason to believe, That the other Fathers were carried into *Canaan* to be buried, as well as *Joseph*. For no Reason can be assigned why *Joseph* should desire to be buried there, that was peculiar, and might not

Gen. 50.
25.
Exod. 13.
19.
Heb. 11.
22. with
Josh. 24.
32.

Antiqu.
l. 2. c. 4.
De Bello
Judaico,
l. 5. c. 31.

not as well move the rest of his Brethren. That *Joseph* predicted the *Israelites* going out of *Egypt*, and took an Oath of them concerning his Bones, we read: And hence it was very fit that we should be informed, that the *Israelites* did perform what he so solemnly required; and so we are in the Book of *Joshua*. But yet, tho' the same be not said of the other Fathers, yet have we good reason to believe (had *Stephen* said nothing of it) that they were also buried in the Land of *Canaan*. *Josephus*, a very Learned Jew, expressly affirms this. He tells us, That *Joseph's* Brethren died; and adds, Κτείναν μὲν τὰ σώματα, i. e. *Their Children and Off-spring, after this, took their Bodies and buried them in Hebron*. And in another place, where he tells that *Simon* took the City of *Hebron*, he gives an account of that place: He tells that it was the place where *Abraham* abode, when he left *Mesopotamia*; that thence his Children went into *Egypt* ἐν ᾗ, τὰ μνημεῖα μέχρι τῶ νῦν ἐν τῇδε τῇ πόλει δεικνύται, &c. i. e. *whose Sepulchres are now to be seen in this City, &c.* They did not stay till the *Israelites* went out of *Egypt*, as it was in the Case of the Bones of *Joseph*; as we may learn from the same Author in the following words.

We

We have another Testimony, as old as *St. Hierom*, of one who saw the Sepulchres of the twelve Patriarchs, having diverted from *Sychem*. Had the *Jew* been just, he ought not to have put his *Second* Exception into his List.

Hierom Epitaph. Paul.

3. For his *First* Exception, viz. that *Jacob* was not buried in *Sychem*, but in the Cave of *Machpelah*, I grant it to be true; but 'tis nothing to the Purpose: Here's nothing in the words of *Stephen* that contradicts it. If the Fathers were carried over, which *Josephus* the *Jew* says they were, *St. Stephen's* words cannot, as to that Matter, be excepted against. And I appeal to any indifferent Man that heeds them.

Gen. 50. 13.

4. That *Abraham* did not buy *Sychem*, but *Machpelah*, is the *Third* of the *Jews* Exceptions. I will not contend with them about this Matter, but grant it so to be: I do not see the force of this Exception. *St. Stephen* does not say that *Abraham* bought *Sychem*; but that he bought a Sepulchre; and so the Scripture tells us he did, *Gen. 23.*

5. What is affirmed by the *Jew* in the *Fourth* and *fifth* of his Exceptions is also granted to be true, viz. that *Abraham* bought the Sepulchre not of the Sons of *Emmor*, but of *Ephron*. *Gen. 23. 16.*
And

And that *Jacob* bought part of the Field of *Sychem*, *Gen.* 33. 18, 19.

6. *Stephen* tells how *they* were buried, of whom he speaks; some of them in *Sychem*, with *Joseph*, others in the Field of *Ephron*, with *Jacob*: which reconciles what is above related differently from *Josephus* and *Hierom*. And allowing the words of *Stephen* to be *Elliptical*, I shall give the following Paraphrase of them. *Jacob and our Fathers, who died in Egypt, were carried thence un:o Sychem: And thus they were disposed of: Jacob, and some of our Fathers, in that Sepulchre which Abraham bought for a Summ of Money: Others of them were buried with Joseph, in that which was bought by Jacob of the Sons of Emmor, the Father of Sychem.* This is a fair account of the words, without either altering or straining of them: Nor will the *Jew* have any cause to complain. Here is supposed an Ellipsis of the *Copula*: And after the word *Money*; (of which we have an Example, *Pf.* 133. 3.) And of *Sepulchre*, which was mentioned just above: And that is no great matter. They were buried in the Sepulchre that *Abraham* bought, &c. And in that (*sc.* bought) of the Sons of Emmor, the Father of Sychem.

Acts 7. 42, 43. ----- As it is written in the Book of the Prophets, O ye House of Israel, have ye offered to me slain Beasts, and Sacrifices by the space of forty years in the WilderNESS? Tea ye took up the Tabernacle of Moloch, and the Star of your God Remphan, figures which ye made to worship them; and I will carry you away beyond Babylon. Here the Jew pretends that Stephen hath mis-represented the Prophet, and reported the words otherwise than they are in him. But he hath not said wherein he hath mis-represented him: If he had done this, I should have thought my self obliged to have considered his Exceptions. 'Tis certain, that upon the main matter, St. Stephen's words agree with those of the LXXII, which, for what appears, have given us the true Sence of the *Hebrew*. It must be confessed, that instead of *Damascus*, both in the *Hebrew* and LXXII, St. Stephen hath *Babylon*. For this difference I must account.

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l. 2. c. 64.

Here the Reader is to consider, that though there be a difference between the words of the Prophet and St. Stephen, yet there is no contradiction or inconstitence. The Prophet predicts the Captivity of the ten Tribes; and they were carried Captive, not only beyond *Damascus*, as the Prophet predicts, but beyond *Babylon*,

as

2 King. 15.
29. c. 17. 6.

as St. *Stephen* does express it. For *Assyria* and *Media*, whither the ten Tribes were carried, was beyond *Damascus*, and *Babylon* also. As to the matter of fact, the words of *Stephen* are as true as the words of the Prophet are; and the event of things speaks them so to be.

'Tis true the *Jews* are threatned in *Amos* with a Captivity beyond *Damascus*: But how much beyond; the Prophet says not: And we may well suppose more to be meant than is expressed.

Nor will it be hard to assign the Cause why the Captivity is thus expressed in *Amos*. The *Israelites* had suffered severely from the King of *Damascus*. (*Amos* 1. 3.) After this *Abaz* sent to *Tiglath Pileser* the *Assyrian* King, to fight against *Israel* and the *Syrians*. (*2 Kings* 16. 5.) He did fight against *one* and the *other*, and carried them both Captives. (*2 Kings* 15. 29. with *Chap.* 16. 9.) He carried away the Riches of *Damascus*, and the Spoil of *Samaria*. (*Isa.* 8. 4.) 'Tis very probable that the Captives of *Israel* were carried by him to *Damascus*, whose Inhabitants he captivated at the same time. For we read that *Abaz* went thither to him (*2 Kings* 16. 10.) after his Victory. Since then they, who had suffered from *Damascus*, and had been led Captives thither, might flatter

flatter themselves with hopes of return : And since *Damascus* was the way to *Assyria*, and had been a Confederate of *Israel's*, and consequently looked upon by them as a *fence* ; their future Captivity is fitly expressed, by the Prophet, by carrying them *beyond Damascus* ; and after this event, as fitly, by *Stephen*, by carrying them *beyond Babylon* ; which was the same thing which the Prophet meant, in other words.

ACTS 13. V. 21. --- And God gave un- VI.
to them Saul the Son of Cis, a Man of
the Tribe of Benjamin, by the space of for- R. Isaac,
ty years. Here the Jew excepts against 1. 2. c. 67.
Paul, and endeavours to prove, that *Saul*
was so far from reigning forty years, that
he thinks it not reasonable to allow him
to have reigned ten. For (says the Jew)
before *Saul's* miscarriage in the matter of
the *Amalekites* he reigned but two years :
For the proof whereof he alledgeth,
1 Sam. 13. 1. After this miscarriage of
Saul's, he was reputed as a Man dead, and
the years of his Reign are not numbred ;
Samuel upon this anoints *David*, who
(says the Jew) could not at that time be
less than twenty years old. (1 Sam. 16.
18.) *David* after *Saul's* Death was but
30 years old (2 Sam. 5. 4.) whence he
concludes that *Saul* could not reign ten
years

years; when yet *St. Paul* reports him to have reigned forty. But to this I answer,

1. That what the *Jew* alledgeth for proof of his opinion is insufficient. It does by no means appear from *1 Sam. 13. 1.* that *Saul* reigned but two years before his miscarriage in the matter of the *Amalekites*. The words are these, *Saul reigned one year; and when he had reigned two years over Israel, &c.* The sense of which words seems to be this: q. d. *After the Philistins subdued by Samuel a year passed; when Saul began to reign: And after this he reigned two years free from their Yoke.* After this time *Saul* was brought under by them, and his People in slavery to them: When this Yoke was broken, upon the Victory over the *Philistins*, 'tis said, *so Saul took the Kingdom over Israel, i. e.* he recovered it again: *1 Sam. 14. 47.* Here's no shadow for that which the *Jew* would prove from the words.

2. What the *Jew* adds, that upon *Saul's* miscarriage in the matter of the *Amalekites* *Samuel* anointed *David*, is nothing to the purpose; unless he could make it appear what year of *Saul's* Reign this was done in: and from thence shew, that the Apostle speaks inconsistently with the History of *Samuel*.

3. I shall not deny *David* to be twenty years old when he was anointed; tho' I do not see how it can be proved from *1 Sam. 16. 18.* Be it so: All this still is nothing to the purpose for which it is produced; unless it could be proved that he was anointed in the former part of *Saul's* Reign.

4. Certain it is that the years of *Saul's* Reign are no where reckoned up in the Old Testament: And the *Jewish* Writers are not agreed among themselves about the Number of them. The Author of the *Seder Olam* allows him but two years; *Seder Olam* c. 13. and the Author of *Juchasin* allows him no more: And this proceeds from a mistake *Juchasin* p. 11. of those words *1 Sam. 13. 1.* And we find several others of the *Jewish* Writers objecting against it: And *Abarbinel* himself *V. Gantz* cum Vorst. *Abarbinel* in *1 Sam.* 13. 1. allows that *Saul* reigned seventeen years: So great a variety is there among the *Jewish* Writers in this matter. Which is a clear Argument that the years of *Saul's* Reign are no where in Scripture expressly mentioned; and consequently, that the *Jew* had no just Cause to fall upon *St. Paul*, as mis-reporting this matter, unless he could have refuted him from some Text, or given sufficient proof that he was mistaken. This is a matter in which the Scripture is silent, and in which the *Jews*

are divided among themselves: And yet *Josephus* owns that he reigned forty years; for he says expressly, that he reigned 18 years during *Samuel's* life, and 22 years after his decease.

Antiqu.

i. 6. c. ult.

5. *St. Paul* is not to be strained beyond what his words do amount unto. And though his words at first sight seem to imply that *Saul* reigned 40 years, and are very capable of being so understood (nor have we cause, from what the *Jew* hath objected, to disown that Sense of them:) Yet he does not use such an expression as is capable of no other Sense. He does not expressly say that *Saul* reigned 40 Years. The 40 years may refer to those words, *until Samuel the Prophet*, v. 20. and the following words may be read in a Parenthesis, till these words, *by the space of 40 years*. And then the words are thus to be read, from v. 20. *And after that, he gave unto them Judges about the space of 450 years, until Samuel the Prophet (and afterwards they desired a King; and God gave unto them Saul the Son of Cis, a Man of the Tribe of Benjamin) by the space of 40 years*. But I take no advantage from this reading; nor am I under any necessity, from what the *Jew* hath said, to fly to it.

6. I shall only add, that 'tis not my purpose to enquire any farther into the
Num-

Number of years which *Saul* reigned, than I am obliged by the *Jew*, who makes the above-named Objection. I am only obliged to consider the force of his Objections, and not to run out in this Argument beyond that obligation. Had he thought good to have produced any thing of greater force, it should have been considered. I am well satisfied that I have abundantly answered his Exceptions; and that he hath no Cause at all to complain of want of skill or sincerity in the Holy Apostle. And though the Number of years which *Saul* reigned be not set down in the Old Testament; yet we may from it collect, that he reigned many years longer, than this *Jew* will allow him. There were no less than three High Priests during his reign, *Abiah*, *Abimelec*, and *Abiathar*. (1 Sam. 14. 3. ch. 22. 20. and ch. 23. 9.) The last of them officiated before *Samuel's* Death, and consequently a considerable while before *Saul's* (1 Sam. 25. 1.) And *Saul* reigned several years before we read that *Abiah* ministred (1 Sam. 13. 1.) Again, *Saul* was a young Man when he began to reign, (1 Sam. 9. 2.) And yet not so young, but that he had a Son, *Jonathan*, a young Man of Valour, when he had reigned two years (1 Sam. 13. 1, 3.) *Saul* had three other Sons, the youngest

whereof called *Esh-Baal* (1 Chron. 8:33.) and *Ish-bosheth* (2 Sam. 4. 8.) He was at *Saul's* Death 40 years old. (v. 10.) If *Saul* reigned not ten years (as this *Jew* would have it) then must this youngest of his four Sons be above 30 years old, when *Saul* began to reign ; and then 'twill be hard to say, how at that time and age he could be called a young Man, when in all likelihood he must be well advanced towards 60 years of age. 'Tis much more probable that this youngest Son was born in the first year of *Saul's* Reign ; and perhaps received that Name, which speaks defiance to *Baal*, from *Saul*, who upon coming to the Kingdom, designed the destruction of the Worshipers of *Baal*.

VII.

Acts 16. v. 3. --- *And circumcised him, because of the Jews which were in those quarters : For they all knew that his Father was a Greek.* The *Jew* pretends that *St. Paul*, in circumcising *Timothy*, acted contrary to the *Christian* Religion ; Circumcision being, according to the belief of *Christians*, to continue only to the coming of the *Messias* ; and that he is in this matter inconsistent with himself: For else-where he says, *Is any called in Uncircumcision ? Let him not be circumcised.*

1 Cor. 7. 18. And else-where, *Behold, I Paul say unto you, that if ye be circumcised, Christ*

7. Isaac,
in 2 C. 74
and 85.

Col. 5. 23.

Christ shall profit you nothing. For I testify again to every Man that is circumcised, that he is a Debtor to do the whole Law. Why then did he circumcise Timothy? And why did not he afterwards oblige him to keep the Law of Moses? And why did not he, who was circumcised himself, think himself obliged to keep it? Another Jew proceeds farther, and chargeth St. Paul and his followers as guilty of Hypocrisie, in their compliances with the Jewish Rites; and particularly St. Paul here for circumcising Timothy for fear of the Jews; which he represents as a mean thing, and no way becoming a Person inspired, and him who declares, If I yet please Men, I should not be the Servant of Christ: (Gal. i. 10.) In a word, he says St. Paul did not behave himself as a Man sent by God; for he was to the Jews, a Jew; of great compliance, and far from the steadiness of a Man of God.

MS. L.
n. 165,
166, 167,
168, 169,
170.

In answer whereunto I desire the following particulars may be considered; whence it will appear that St. Paul did no evil thing, and cannot be justly blamed.

(1.) What the Jew affirms, that Christians believe that Circumcision was to cease upon the coming of Jesus, if by the coming of Jesus he mean his first Appearance, or Birth, we deny that we are of

that Belief. *Jesus* himself was circumcised ; nor does he in any of his Sermons or Discourses speak against Circumcision.

(2.) That Circumcision is acknowledged to have been a thing not evil, but in its own Nature indifferent ; neither required by the Christian Religion, nor yet any bar to it, or inconsistent with it. *Is any Man called being circumcised? Let him not become uncircumcised : is any called in Uncircumcision? Let him not become circumcised. Circumcision is nothing, and Uncircumcision is nothing ; but the keeping the Commandments of God.* 1 Cor. 7. 18, 19. St. Paul else-where declares that God would *justifie the Circumcision by Faith, and the Uncircumcision through Faith,* Romans 3. 30.

(3.) That notwithstanding what hath been said, Circumcision might be so taught and practised, as to become an evil, and inconsistent with the *Christian Doctrine*. And therefore for the better comprehending this whole matter, I shall consider in what cases Circumcision, which was no evil in it self, became an evil, and inconsistent with the *Christian Doctrine*. *Viz.*

1. When it was urged as a *necessary* duty, and such as we are obliged to:
Then,

Then, what was in truth but *indifferent*, was required as indispensably *necessary* to be done ; and that which was only no bar to the *Christian* Religion, was required as a *Precept* of it. This was the way of false Teachers, who endeavoured to bring men under a Yoke, which our Saviour never put upon them. *Gal. 5. 1. with Acts 15. 1.*

2. When 'twas not only required as a duty, but as that without which we cannot be justified and saved. There were those who taught the Brethren, *Except ye be circumcised, after the manner of Moses, ye cannot be saved. Acts 15. 1.* These men would have put a Yoke on the Disciples which God never designed for them ; and which was a burdensome one also, and an infraction upon their *Christian* Liberty. *Gal. 5. 1. Acts 15. 10.* And not only so, but it would have subverted the *Christian* Doctrine ; according to this, we are justified by Faith in *Christ Jesus*, and not by the Works of the Law. *Christ is become of no effect unto you ; whosoever of you are justified by the Law, ye are fallen from Grace, says St. Paul, Gal. 5. 4.* And he that preached this Necessity of Circumcision, did at the same time, what in him lay, to subvert the *Christian* Religion, and send men back again to the Law of Mo-

ses, to be justified by the Works thereof.

3. When Circumcision was used as a *Mark* to distinguish the *Jew* from the *Christian*; and so was used as a special Token to shew what Religion a man was of. 'Twas a *Religious Sign* under the Law of *Moses*; and that to distinguish the *Jew* from the *Heathen*, and from the other uncircumcised part of Mankind. And in this Sence, Circumcision was unlawfull to a *Christian*; because it spake his renouncing *Christianity*, and adhering to the Law of *Moses*, in opposition thereunto. The false Teachers preached up *Circumcision* after the manner of *Moses*; that is, as it was commanded by him in his Law: And there it was used as a *Note* and *Mark* of a *Jew*; and to distinguish him from all other men, who were of any other Religion or Profession:

(4.) Hence it appears, that *St. Paul*, in circumcising *Timothy*, did nothing contrary to the *Christian Doctrine*: He is very unjustly charged by the *Jew* on this account. He circumcised *Timothy* indeed; but in this he offended against no Law; there was no Law of *Christ*, or the Church which forbad him. His Mother was a *Jewess*, his Father a *Greek* or *Gentile*. It might be presumed he was not circumcised:

fed: That care belonged to the Father ; and if he continued uncircumcised, he would be of no use to him : He circumcised him that he might remove the prejudice of the *Jews*, and render *Timothy* the fitter instrument to prevail upon them. Here's an Argument of St. *Paul's* great Charity ; but no shadow of any fault.

(5.) Nor did he offend against the decree of the Apostles, *chap. 15*. This will plainly appear to any man that will take the pains to consider that decree. That decree concerned them only, who from among the *Gentiles* were turned unto God. *Acts 15. 19, 23*. They were not obliged to Circumcision upon Peril of Damnation (*v. 2.*) They were discharged, indeed, from any such obligation, as the false Teachers would have laid upon them (*chap. 21. 25.*) And therefore *Titus*, who was a *Greek* or *Gentile*, was not circumcised *Gal. 2. 3*. The circumcising of *him* might have offended the *Gentiles* indeed ; but not the Circumcision of *Timothy*, who was born of a *Jewess*. He shewed great Wisdom and Charity ; but was guilty of no fault.

(6.) Nor is he in this inconsistent with himself. He did not Circumcise *Timothy*, That he might be justified thereby,
(*Gal.*

(Gal. 5. 4.) what he Writes to the *Galatians*, is very consistent with what he does when he Circumciseth *Timothy*. The *Galatians* were *Gentiles*, and in no wise under the Law which required Circumcision. They renounced *Christianity*, when they submitted to Circumcision in order to be justified thereby. This is plainly the Apostle's meaning : He that among them was Circumcised, was supposed to submit to it, that he might be justified by the Law. Gal. 5. 3, 4. He says indeed, *I testifie to every Man that is Circumcised, that he is a debtor to the whole Law*. Gal. 5. 3. But 'tis to be considered to whom he speaks, viz. to the *Gentiles*, That were never under the Law of Circumcision ; and therefore could not be supposed to submit to it, but in order to be justified thereby, and to become *Jews*. What we render, truly enough, *That is Circumcised*, is rendred by the Vulgar *Circumcidenti se* ; that Version gives us the Sence of the place: 'Tis every one among them that voluntarily gives up himself, to that Yoke which God never laid upon him ; He must be presumed to turn *Jew* and renounce *Christianity*. Such a Man must be a Debtor to the whole Law, *Non absolutè ex genere operis, sed ex intentione operantis*. Not that Circum-

Circumcision of its own Nature implies so much; but he that in that Case submits to it, must be presumed to intend an Obedience to the whole Law of *Moses*; i. e. to renounce *Christianity*, and turn Jew.

1 Cor. 15. 54. --- Then shall be brought to pass the saying that is written, Death is swallowed up in Victory. O Death, where is thy Sting? O Grave, where is thy Victory? VIII.
R. Isaac,
l. 2. c. 87.
Here the Jew chargeth the Apostle with perverting the Prophet's words, that he might draw them to support his false Belief; and to this Purpose, refers the Reader to the words themselves, as they lie in the Old Testament, as a plain Proof of the Justness of his Charge.

In answer whereunto, it will be necessary that we duly consider, both the words of the Apostle, and the words of the Old Testament, to which they do refer.

(1.) The words of the *Apostle*. All that he says is, That then shall be brought to pass, *ὁ λόγος ὁ γεγραμμένος* the saying that is written, so we render it. Or the thing that is written: For the Hebrew *דבר*, as well as *λόγος*, signifies not onely saying, or word, but thing. The Apostle does not quote any Prophet; much less pretend to give us the formal words of any Writer whatsoever. If we find
the

the *Thing* or *Substance* of what he alledgeth to his present Purpose, we shall be at no loss to defend the Apostle against the *Jew*. If no such *Thing* were written, we might have some shadow of Objection against the Apostle.

(2.) The words of the *Old Testament*, to which the Apostle does refer: And here we find two places; which shall therefore be considered separately and apart.

The *First* of them is *Isa.* 25. 8. For those words of the Apostle, *Death is swallowed up in Victory*. This is indeed the $\lambda\omicron\gamma\epsilon\ \gamma\epsilon\gamma\epsilon\alpha\mu\mu\epsilon\theta\omicron$ that the Apostle speaks of. Let us see whether any such thing be written or no. And we shall find it written in the place above mentioned; and that in the *Hebrew* Text also, בלע המות לנצח ; we render it, *He will swallow up Death in Victory*. The Apostle keeps to the *Hebrew* Text, and does not follow the LXXII. This is indeed expressed by the Apostle, *Death is swallowed up in Victory*. Nor can any Man justly blame the Apostle for using the *Passive* Voice; for besides that the *Syriac* Version renders the *Hebrew* Verb by a *Passive*, 'tis certain that there is not any *Person* expressed in the words, as they lie in the *Hebrew*. And where the *Person* is not expressed, there the word is frequent.

frequently to be underſtood in an *Imperſonal* or *Paſſive* Signification. Of which Matter I have elſewhere ſpoken more largely. Here is not the leaſt ground for charging the Apoſtle with perverting the words of the Prophet. Nor does the *Jew* attempt to ſhew that the Apoſtle hath miſapplied them; and therefore I am under no Obligation, to prove them to belong to the Matter for which they are produced.

The *Second* place to which the Apoſtle is ſuppoſed to refer, is *Hoſea* 13. 14. And the following words of the Apoſtle refer to it: *O Death, where is thy Sting? O Grave, where is thy Victory?* I preſume the *Jew* laid the greateſt ſtreſs and weight upon this place, becauſe of the difference between the words in the Apoſtle, and the words as they lie in the Prophet. For in the Prophet, theſe are the words, *O Death, I will be thy Plagues; O Grave, I will be thy Deſtruction.* In answer whereunto,

i. I ſubjoyn, That the Apoſtle does not cite any Prophet for theſe words, nor ſo much as inſinuate that he takes theſe words from the Old Teſtament. The ſaying that is *written* is, *Death is ſwallowed up in Victory*: And that this is *written* I have ſhewed before. There is no neceſſity

necessity that what *follows* should be written also. And 'tis great folly to charge the Apostle with *misquoting* and perverting, where it does not plainly appear that he so much as *quotes* at all.

2. Allowing that he *quotes* (which can never be proved) or rather *refers* to *Hosea* 13. Yet 'tis certain he hath not perverted, nor so much as mis-represented the Sence of that place. This will appear to any Man that will look over the words, and compare them diligently. 'Tis true, indeed, That what in the *Hebrew* is אֶהְיֶה, and we translate *I will be*; St. Paul expresseth by πᾶς, and we render by *where*, a Note of Interrogation. And this is the most considerable Difficulty in this Matter: Hence some Men perhaps, may be forward to accuse the Apostle of mistake, and precipitancy, in taking one word for another, viz. אֶהְיֶה which signifies *I will be*, for אֵינִי which signifies *where*. But these Men are too forward; St. Paul may be justified before all the world in this Matter: For 'tis certain that אֶהְיֶה, tho' it commonly signifies *I will*, or, *I will be*; yet it sometime signifies the same with אֵינִי, as it hath the same Letters with it always. We have an Instance *Hosea* 13. 10. where אֶהְיֶה is rendered to the same Sence as if it were אֵינִי, which signifies *where*; both by the

LXXII, the *Vulgar*, *Syriac*, and *Chaldee* also.

After all, 'tis certain the Sence is the same; and the place of *Hosea* contains a Promise. The *Jew* can never shew 'twas fulfilled either in the *two Tribes*, or the *ten*. And *St. Paul* is so far from perverting the place, that 'twill be hard to find any Sence so agreeable as his. Not now to mention, that some of the *Hebrew* Doctors teach, that the place in *Hosea* refers to the days of the *Messias*.

Gal. 3. 16. Now to Abraham, and his Seed, were the Promises made. He saith not and to Seeds, as of many; but as of one; and to thy Seed, which is Christ. IX.

The *Jew* pretends that *Paul* shews want of Skill, or something worse, when he lays a stress upon the singular number; and thence infers the Promise to belong peculiarly to *Christ*. For the Genius of the *Hebrew* Language requires the singular number; but then it is as evident the word is used of great numbers, e. g. I will make thy *Seed* as the dust of the Earth. *Gen. 13. 16. Again, Tell the Stars, if thou be able to number them.* It follows, and he said unto him; so shall thy *Seed* be, ch. 15. 5. so that in the words of the Apostle there is no Argument or force at all; since the *Hebrew* word which

R. Isaac,
l. 2. c. 90.

which signifies *Seed*, is a *Collective* word, and extends to many. I answer,

1. That the word *Seed* is not always taken *Collectively*, in the Old Testament, but sometimes for one individual Person. Not to insist upon, *Gen. 3. 15.* where the *Messias* is Promised under the Character of *the Seed of the woman*; *Seth* is called *another Seed*, *ch. 4. 25.* And *Abram* said, *to me thou hast given no Seed*, i. e. no one to inherit. *ch. 15. 3.* To which may be added, *ch. 38. 8, 9.* But the *Jew* did not think fit to take notice of this when he formed his Objection; which would have abated the force of it.

2. Nor do we want other good Authority to justify the Apostle against the fore said Objection. The Author of the *Seder Olam*, having occasion to mention those words of God to *Abraham*. (*Gen. 15. 13.*) *Know of a Surety that thy Seed shall be a stranger, &c.* וא' ור' ור' וכו' And (says he) *what is this Seed?* He answers, *This is Isaac, as it is said, In Isaac shall thy Seed be called.* *ch. 21. 12.* Here we see the word *Seed* is limited and restrained. *Maimonides* hath a remarkable Passage to my present Purpose. His words are these, 'המילה וכו', i. e. Circumcision was Com-manded to *Abraham* and his *Seed* onely; as it is written, *Thou and thy Seed after thee.*

*Seder O-
lam Rab.
c. 3.*

thee. *The Seed of Ishmael is excused:* H. Melachim & Milcham, c. 10. Gen. 17. 10. c. 21. 12. c. 28. 4.
 For, of Isaac, it is written, *In Isaac shall thy Seed be called.* Esau is excused: For behold Isaac said unto Jacob, *God give the blessing of Abraham to thee and to thy seed with thee.* So that upon the whole matter, that alone is the seed of Abraham, who observes his Law, and continues in his righteous steps; and these are they which are obliged to Circumcision. Here Seed is restrained and limited to Isaac, which may justify the Apostles way of speaking. Moreover, they are said to be Abraham's Seed, which tread in his steps, and observe his Discipline; which is very agreeable to what is taught in the New Testament. See Galat. 3. 9. John 8. 39: And very agreeable also to the Notion among the Hebrews, who allow him to be our Father, whom we imitate, tho' we were not born of him: A remarkable place to this Purpose is what we read, Ezek. 16. 3. compared with Isaiah 1. 10. Thus also,

*Nec tibi Diva parens, generis nec
 Dardanus auctor.*

3. That supposing the word *Seed* were always a *Collective* word, yet still ought not the Apostle to be blamed, as he is by

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the Objecter. For when he says, *which is Christ* ; we are not to infer, that by *Christ* he means the Person of *Christ* only, but his Mystical Body the Church also ; the whole being denominated from the Head, the principal part. And as in the Old Testament, by *Israel* and *Ephraim*, are not always meant those individual Persons known by those Names, but their Posterity, and People ; so by *Christ* is meant, not his Person only, but his Followers. Thus is *Christ* taken *Collectively*, as comprehending his Members, or the whole Church. (1 Cor. 12. 12.) *Which is his Body ; the fulness of him that filleth all in all.* (Eph. 1. 23.)

4. 'Tis certain that *Abraham* had a double Seed. Not only *Isaac*, the Seed of the Promise, but *Ishmael* who was born after the Flesh ; not only a Carnal Seed, which the *Jews* themselves were ; but a *Spiritual* one, which the *Gentiles* were by *Faith* in *Christ*. For those that follow the Faith of *Abraham* are his Children. Gal. 3. 7, 29. *Isaac* was a Type of *Christ* ; and they who came from him obtained the *Letter* of the Promise : But the *Mystical* and more *Spiritual* part of the Promise was reserved to *Abraham's* *Spiritual* Seed, i. e. the Followers of his *Faith*. This belongs no more to *Abraham's*

ham's Carnal Seed, than the promised Land did to the Posterity of *Ishmael*. The Promise was never promiscuously given to all that were descended from *Abraham*, or to his *Seeds* that were divers from one another; but to *his Seed*: i. e. The Mystical and Spiritual Promise was made to his *Spiritual Seed*. This is that which the Apostle teacheth; and 'tis certain the Promise was not made to *all his Seed*.

Eph. 4. 8. And gave gifts unto Men. X.
Here the *Jew* chargeth the Apostle again, *R. Isaac*,
with perverting the words which he *L. 2. c. 91.*
quotes; where instead of *gave* we find
received: and insinuates, that he does this
to serve his Cause: I answer,

1. That it cannot be imagined the Apostle should pervert the words of the *Psalmist* to serve his Cause. Here's no shadow for such a Pretence, because there was no need of it at all: And had he perverted the *Psalmist's* words, it would have been a great Disservice to his Cause.

2. The *Jew* hath no cause to Object this against the Apostle, because their own *Chaldee Paraphrast* will justify him: For he turns the *Hebrew* word, by a *Chaldee* that signifies *giving*; and he cannot be supposed to do it to serve a Cause. Besides, the *Syriac*, *Æthiopic*, and *Arabic*,

Versions go the same way: And whatever Authority *these* Versions may have, I am sure the *Jew* ought not to reject that of the *Targumist*.

3. He that *receives gifts for Men*, is supposed to *give them* also to them for whom he receives them: And he that *gives* them is supposed to have *received* them for that Purpose. Here's nothing in the words of the Apostle which Clasheth with those of the *Psalmist*. The *Psalmist's* words are a Prediction, and were written long before they were fulfilled; the Apostles words were written after this Prediction was fulfilled: *Then* these Gifts were not onely received, but were actually given and bestowed upon Men. If the *Psalmist* mention the *receiving* these Gifts, the Apostle does not onely imply that, but he tells us, That they were actually *given* and bestowed.

Dr. Pocock,
Miscell.
P. 24.

4. 'Tis highly probable, that as the same word among the *Arabs* signifies both to *receive* and to *give* (as a Learned Man hath observed) so does the *Hebrew* לָקַח also. This may well be admitted in the *Hebrew* Language, considering the narrowness of that Tongue, and consequently the variety of Significations of one and the same word; and that *receiving for*, and *giving*, are *Relatives* to each other.
But

But besides all this, some Passages in the Old Testament give us ground to believe thus; e. g. *Speak unto the Children of Israel*, *ויקחו לי* *that they bring me*, so we render it; *Elijah* said to the Widow *לי* *Fetch me*, we render it: *Da mihi*, says the *Vulgar*. Thus *לי* *Fetch me*; and the *Vulgar*, *offer*. This will abundantly justifie our Apostle here, against the Imputation of perverting the words of the *Psalmist*.

Heb. 1. 5. Thou art my Son; this day have I begotten thee. The Jew pretends that these words, being spoken of King *David*, can afford no Proof for the *Christians*: And he refers his Reader to what he hath elsewhere discoursed to this Purpose, on *Acts 13. 33.* where these words are produced as a Proof of the Resurrection of *Christ*. In which place he labours to prove the words to be meant of *David*, the Lords anointed; and boldly affirms, That the *Psalm* whence these words are taken cannot belong to *Jesus*; who because he says he came to *Minister*, and not to be *ministred* unto, cannot therefore be the *Messias*; who was Promised the *Heathen* for his *Inheritance*, and the uttermost parts of the *Earth* for his *Possession*.
I answer,

Exod. 25.

2. Kin. 17.

10. Gen. 27.

13.

XI.

R. Isaac

L. 2. c. 95.

Cap. 68.

1. That whatever reference the Second *Pſalm* may have to *David*, 'tis moſt certain that it belongs to the *Meſſias*. For the truth of this, I appeal to the *Jews* themſelves; I make no doubt but this was the Senſe of the *Ancient Jews*; and notwithstanding all the Shuffling of the *latter Jews*, we have ſtill cauſe to believe the *Pſalm* to be underſtood of the *Meſſias*. I know very well the Art uſed by their later Writers, to apply the whole to *David*; but when they uſe this Art, they do at the ſame time give us cauſe to believe that they, in this Matter, deſert the Tradition of their Fathers. *Maimonides* underſtands thoſe words, *Thou art my Son*, &c. of the *Meſſias*. And by the *Anointed* (ver. 2.) the *Jewiſh* Maſters underſtood *King Meſſias*, ſays *Kimchi*. And where 'tis ſaid, *Ask of me* (ver. 8.) the *Jews* refer it to *Meſſias*. And the Author of the *Midraſh* on the *Pſalms*, after all his Shuffling, when he comes to thoſe words, *Ask of me*, tells of *R. Joſhannan*, who ſaid there were three Men whom God allowed to *Ask of him*: viz. *Solomon* (1 *Kin.* 3. 5.) *Abaz* (*Iſa.* 7. 7.) And *King Meſſias* here, ver. 8. *Ask of me*. *R. Solomon* tells us expreſſly, That their Doctors expound the Second *Pſalm* of *King Meſſias*; but for all that, he thinks it convenient

Sanhedr.

c. 10.

Kimchi; in

Pſal. 2.

Talcut in

loc & *Mid-*

raſh Tillim

Raſhi in

loc.

convenient to expound it literally of *David*, and that להשיבת המינים, *That they might be enabled to answer Hereticks*, as they call the *Christians*: For 'tis observed in a former Edition, the *Rabbi* had added those words. Upon the whole, we see the *Jews* will not stick to depart from the Faith and Tradition of their Doctors, where it is to the weakening of *Christians*. However from this it appears, that this *Psalms* hath been by the *Jews* understood of the *Messias*; and that therefore the Apostle deserved no Censure for applying the Text to that Matter; upon which account he is accused by *R. Isaac* in the Objection.

2. For what is said, *Acts* 13. 33. where these words of the *Psalms* are alledged as a Proof of the Resurrection of *Christ*, it hath been considered already. And for that Reason I passed it by, when I took notice of some Objections against that Book. I have there shewed, that these words, *This day have I begotten thee*, are justly applied to the Resurrection of *Christ*. I have there shewed the great Affinity between the *Womb* and the *Earth*; and that there is nothing said by the Apostle on that occasion, but what is agreeable to the way of speaking among the *Jews*. To what was there said, I add what

V. Dr Po-
cock. Not.
Miscell. p.
207.

Part I.
Ch. VIII.

Menaff.
B Israel.
De Resur.
 l. 1. c. 3.
 Sect. 4.

one of the *Jewish* Authors observes: He tells us, That the *Rabbins* ask the Reason, why the *Grave* and *Womb* are joyned together: (*Prov.* 30. 16.) And the answer is, because they both make *Returns* alike of living Creatures; the *Womb* sends forth *living Animals*; and the *Grave*, in the Resurrection, does so too. *Birth* and *Resurrection* have a great Affinity one with another.

3. And whereas he pretends that *Jesus* cannot be the *Messias* because he *ministred*, and because the *Heathen* were not *his Inheritance*, nor *the ends of the Earth his Possession*; these Objections would lie stronger against *David*. *Jesus* did, indeed, *minister* before he made his solemn Entrance upon his Kingdom. After, the *Gentiles* submitted to him, and he was owned to be the King among many Nations. And if there be some number who own him not to this day, yet many of those very Countries have owned him. For their Sins and Apostacy those Nations are over-run with Infidels; and that great Defection is foretold in the New Testament. And we are not without hope still, that all the *Kingdoms of the World* will become the *Lord's* and *his Christ's*.

Heb.

Heb. 2. 7. Thou madest him a little lower than the Angels; with ver. 9. where 'tis said, That Jesus was made a little lower than the Angels. The Jew pretends that the Writer of this Epistle is inconsistent with himself: For in the foregoing Chapter, he extolls Jesus, and sets him above the Angels, and applies those words to him, Let all the Angels of God Worship him. And yet here, he placeth him a little lower than the Angels. If this latter be true, 'tis not possible that the Angels should Worship him. Besides, the Jew pretends, that this Writer depraves the words of the Psalmist, in applying them to Jesus; whereas the Psalmist represents the common Condition of Mankind in general, in the Psalm where these words are found; and therefore the words do not belong to the Matter to which they are applyed. To which I answer,

XII.

R. Isaac,
1. a. c. 96.

Heb. 1. 6.

1. 'Tis very evident, That there is no inconsistency between *Ch. 1. 6.* and *Ch. 2. 7.* And this will appear if we will be at the Pains to consider, with due Application of mind, the words above recited. We will begin with *Ch. 1.* There Christ is mentioned under the Characters of the Son of God, the Heir of all things, by whom God made the Worlds; as the brightness

ness of his Glory, the express image of his Person, and one who upholds all things by the word of his Power, and who sits on the right hand of the Majesty on high, and who had by Inheritance a more excellent name than the Angels. ver. 2, 3, 4. And then he proceeds to shew the Angels of God were to worship him; as 'tis written, *Psalms* 97. 7. But as Christ is thus considered in the *First* Chapter as a Divine Person, and exalted to God's right hand; so in the *Second*, he is considered as clothed with our Flesh (and consequently our Infirmities) and obnoxious to Death: Upon which account, he was indeed made lower than the Angels, who are not encompassed with our mortal Flesh and Infirmities. And in this Sence he is said to be made lower or inferiour to the Angels; and that *Βεζύτι*, for a little space of time; or as 'tis ver. 9. διὰ τὸ πάθημα τῆ θανάτου, i. e. *by the suffering of Death*.

2. For the *Jews* Pretence, that the words of the *Psalms* are mis-applied, I am not bound to consider it, any farther than he gives something of *Proof* to that Purpose: But he is far from that, where we have nothing but his bare *Word*, that the *Psalms* represents the common Condition of Mankind: He should have shewed that it is to be understood in no other

other Sence; and that the words cannot be applyed to the *Messias*, as they are by the Author of this Epistle.

Heb. 8. ver. 8, &c. For finding fault with them, he saith, Behold the days come (saith the Lord) when I will make a new Covenant with the house of Israel and with the house of Judah. This place is quoted

from *Jerem. 31.* to the confirming of the *Christian Doctrine*. The *Jew* pretends, that it is nothing to the Purpose for which it is produced. The *New Covenant* (He says) does not import a *new Law* (that not being the necessary import of the word *Covenant*, as he does by several Instances endeavour to prove) but the putting the *Law* (which they received before) into their inward parts. To which I answer,

1. That it matters not whether the word *Covenant* do necessarily import as much as *Law*. Be it so, that the word does not *always* imply such a Sence; yet

2. It is enough to our present Purpose, if *in this* place it be taken in that Sence. And that the word *Covenant* in the Prophet *Jeremy* (in the place here referred to) signifies *Law*, will appear to him that considers the words of the Prophet: There it appears, that the *New Covenant*, which God *will make*, is opposed to that *Covenant* which he *had made* with

XIII.

R. Isaac,
l. 1. c. 29.

with their Fathers, when he brought them out of *Egypt* (*ver.* 31, 32.) That Covenant *they brake*; as 'tis expressly said there: And that 'twas the *Law* they transgressed, is evident. And therefore the *New Covenant* must also be a new *Law*, which God promiseth in that place.

XIV.

R. Isaac,
l. 2. c. 98.

Pfal. 40.6.

Heb. 10. ver. 5. Wherefore when he cometh into the World, he saith, Sacrifice and offering thou wouldest not, but a Body hast thou prepared me. The Jew here finds great fault with the Author of this Epistle, for corrupting the place which he pretends to quote from the *Fortieth Psalm*, that it may seem to serve the Purpose to which he cites it; for the words in the *Psalm* (says he) are these; *Sacrifice and offering thou didst not desire, mine ears hast thou opened, &c.* The meaning of which (says he) is *q. d. Thou hast opened mine ears to hear thy Voice.* This is that which God required of them that were assembled at Mount *Sinai*. *Exod. 19. 5.* This is repeated by *Jeremy*, as God's Command to them; *obey my Voice. Jer. 7. 23.* And this is preferred before *Sacrifices*; *to obey is better than Sacrifice, and to hearken than the Fat of Rams. 1 Sam. 15. 22.* The Jew adds, That 'tis probable that the Author of this Epistle did designedly corrupt the Text, when instead of

of mine ears hast thou bored, he substituted, a body hast thou prepared me; to maintain the Belief, that the Body of Jesus was offered instead of a Sacrifice; which he is pleased to call a shameful Belief. Thus stands the Author of this Epistle charged by the Jew. To which I answer in the following Particulars; which, if duly considered, will abundantly remove the Jews Objection. And to that Purpose,

1. I shall consider the place as it is in the *Psalmist*, and lies in the *Hebrew Text*; and shall explain the meaning of the words. What in this place is expressed by, a Body hast thou prepared me, is in the *Psalmist* expressed by, mine ears hast thou opened, or bored: And, I shall consider the import of this Expression in the *Psalmist*.

The *Jewish Writers* understand the *bo-
ring*, or *opening* the Ear, to import *Obedi-
ence* to the Divine Precepts; which in it
self, and as it is here in the *Psalmist*, is
more valuable than Sacrifices, in the
sight of God. The truth of this is un-
questionable; and we do agree with the
Jews in this Interpretation.

But this Matter may receive a farther
Illustration, if we reflect upon a Passage
in the Law of *Moses*. It was provided
by

Exod. 21.
2, 6.

by that Law, that the *Hebrew* Servant should be set at Liberty in the Seventh year: But if it happened that a Servant loved his Master, and refused his Liberty, his Master, after he had brought him to the Judges; was obliged to *bore* his Servants Ear with an Awl; who was there-upon obliged to *serve him for ever*. This *boring the Ear* was a mark of *Servitude* and *Obedience*: And so 'tis to be understood in the *Psalms*, and 'tis to that Sence interpreted by the *Chaldee* Paraphrast upon the place. By this Rite or Ceremony the Servant declared, That he was addicted to the Service and Obedience of his Master. He was marked as his Servant; and received in his Body (which was at his Masters dispose) this token of his Subjection. And this was very fitly done by *boring the Ear*, because the *Servant* is obliged to have his *Ear open* to his Masters Commands: And to *hear* (which we do by the Ear) and to *obey*, is in the *Hebrew* Tongue expressed by one and the same word. 'Twas the Custom of old, to mark the Bodies of Servants, as we now do those of Beasts, to denote their State and low Condition, and their Relation to their Lord, and his Service. It was forbid by the Law of *Moses* to make *cuttings in the Flesh*, or *print any Marks*:
And

Lev. 19. 28.
with ch.
21. 5.

And this is reckoned by *Maimonides* as forbidden under the general Prohibition of Idolatry. He describes the manner of making those marks in the Flesh; and thereupon tells us expressly, That by making such Incisions and Marks in their Bodies, the Heathens did declare themselves the Servants of their Idol; he that was thus marked, his Mark did denote *שהוא עבד מנור לה' ומורשם לעבודתה* i. e. That he was sold for a Servant to the Idol, and marked for the worship of it. And among the *Eastern* People this was done by *boring the Ear*; as appears from that of the *Satyrist*, where he brings one that had been a Servant, thus speaking,

*Maimon.
H. Aved.
Zar. cap
12.*

*Juvenal,
Sat. 1.*

*Cur timeam, dubitemve locum defende-
re; quamvis
Natus ad Euphratem? Molles quod in
aure fenestræ
Arguerint, licet ipse negem.*

Upon the whole Matter, then, we are agreed with the *Jews* in the main import of the words, as they imply a ready Obedience to God's Will; expressed by *boring the Ear*, with allusion to the Custom above mentioned.

2. It is very evident, that the Author of this Epistle agrees in *Sence* with the *Psalmist*;

Psalmist; and however in *Expression* he differ from the *Hebrew Text* of the *Psalmist*, yet he cannot, without notorious Injustice, be accused of perverting the Sence of the place to which he refers. Both *Jews* and *Christians* agree, That the words in the *Psalmist* import this Sence, *That Obedience is better than Sacrifice*: And to this Sence they are applyed by the Author of this Epistle.

Moreover, the words made use of by the Author of this Epistle, are very expressive of the sence and meaning of the words of the *Psalmist*, as they lie in the *Hebrew Text*. The meaning of those words, *Mine Ears hast thou opened*, hath been given already. *A Body hast thou prepared me*, as the Author of this Epistle recites the place, imports the very same Sence. To this Purpose 'tis to be considered, not onely that the Body is only capable of Servitude, and of receiving the Marks and Characters of it; but also that the *Greek word σώμα*, i. e. *Body*, used here by the Author of this Epistle, does import, among the ancient *Jewish Writers*, as much as a *Servant*, or *Captive*, who is altogether at the *Beck and Will* of his Lord. I say among the *Jewish Writers*; for *that* is most material to my present Purpose. Thus we read in the
Book

Book of *Tobit*, that *Raguel* gave unto *Tobias*, his Wife *Sarah*, and half his Goods, *Tobit*. 10.
Σώματα, i. e. *Servants*, and Cattel and Money. The Author of the Book of *Maccabees* tells us, that *Nicanor* proclaimed a *2 Macc.* 8.
Sale, Ἰουδαίων σωμάτων, i. e. of the *Captive Jews*; and that he promised Ninety σώματα, i. e. *Bodies*, or *Servants*, for one Talent. *Josephus*, the *Jewish Historian*, *Antiqu.*
mentions an Edict of *Ptolomæus Philadelphus*, in favour of the *Jews*, where he mentions the σώματα ἀρχαίων, that is, the *Captive Servants*, taken from *Judæa* in his Father's time; and declares what should be given by way of Ransome, ὡς πρὸς ἐν ἑκάστῳ σώματι, i. e. for each *Captive*, or *Servant*. Agreeably hereunto, we render σώματα, by *Slaves*; and *St. Paul*, speaking of *Christ's* Incarnation, tells us, he *Rev.* 8. 13.
took upon him the *Form of a Servant*. And *Phil.* 2. 7.
a Body hast thou prepared me, is an Expression very agreeable to this State or Condition of a *Servant*.

3. As the Author of this Epistle agrees, in *Sense*, with the *Hebrew Text* of the *Psalmist*; so he useth the very same words that are made use of by the *LXXII.* Interpreters, in the *Psalms* from whence this place is quoted. He does but use a Translation, commonly received and understood,

stood, and written in that Language in which his Epistle is also written: And this may justify this Author to all impartial Men. It being the Custom of the *Gentiles* to mark the Bodies of their Servants, and the *Hebrew* Custom of *boring the ear*, not being so generally known, 'tis no wonder that the *Greek* Interpreters, to render the Phrase more Universally understood, should render, *mine ears hast thou bored*, by, a *body hast thou prepared me*. And there is less reason still why this Author should be blamed, for using the very words which these Interpreters had made use of before him.

4. There is no shadow of reason why this Author should be accused, as having designedly corrupted the Text to serve a turn and purpose, when 'tis manifest he could not be guilty of any such design: For the *Sense* is the *same* of the *Hebrew* Text, and the words *this Author* uses: And besides, his words are the very same with those of the *seventy two*.

5. The *Jew*, had he spoken to the purpose, should have proved that the *Psalms*, from whence these words are cited, had no reference to the *Messias*, and that these words ought not to be accommodated to this matter. But he lets that matter alone;

lone ; and therefore I cannot be obliged to follow him, any farther than he thinks fit to lead me in this matter.

James 2. v. 24. *Ye see then, that by Works* XV.
a Man is justified, and not by Faith only.
 The Jew pretends that what is delivered in these words is contradicted by St. Paul; ^{R. Isaac, l. 2. c. 92.} who teacheth *that a Man is justified by Faith, without the Deeds of the Law.* Rom. 3. 28. with Galat. 2. 16. Hence the Jew infers, that there is no Truth in the words of Apostles, who contradict one another.

In answer whereunto, I desire the following particulars may be considered; from whence it will appear, that St. Paul and St. James do not contradict one the other.

(1.) What those Works are, which St. Paul excludes from having any hand in our Justification: And they are the *Deeds of the Law.* And what these Deeds or Works of the Law are is to be considered more particularly. By these Works of the Law, in St. Paul's dispute with the Jews, must be meant the Works of the Law of Moses, as they are opposed to Evangelical Obedience or *Faith in Christ*; as it is evident from the Apostle's words, when he says, *a Man is justified by Faith, without the Works of the Law*; where 'tis plain, that the Works of the Law, are opposed

to Faith. The utmost that can be meant by the Works of the Law, which are excluded from justifying us by *St. Paul*, is reducible to two heads.

1. Rigorous and exact Obedience to the Precepts of the Law of *Moses*. These are, properly speaking, the *Works of the Law*, in *St Paul*: *As many as are under the Works of the Law, are under the Curse: For it is written, cursed is every one that continueth not in all things, which are written in the Book of the Law, to do them.* Gal. 3. 10. with *Deut.* 27. 26.

2. By the Works of the Law is meant the observation of the *Legal Rites* and Ceremonies; which some of the *Jews* urged upon *Christians* as necessary to Justification, in Conjunction with their Faith. Thus was Circumcision taught as necessary to Salvation, *Acts* 15. 1. These Works of the Law the Apostle allows not to have any share in our Justification. *Christ is become of none effect to you* (says *St. Paul* to the *Galatians*) *whosoever of you are justified by the Law, ye are fallen from Grace,* Gal. 5. 4. And a little before, *if ye be circumcised, Christ shall profit you nothing,* v. 2.

(2.) What those Works are, by which a Man is said to be justified in *St. James*: And

First,

First, I shall shew, that by the *Works* in St. James, are not meant the Works of the Law mentioned by St. Paul; and that therefore they do not contradict one another, as is pretended by the Jew. I have already shewed that St. Paul speaks of the Works of the Law of Moses; And he calls them the *Works*, or *Deeds* of the Law. But does St. James call his Works, the Works of the Law also? By no means. He discourges against the *Solifidian*; the pretender to Faith, who was void of Charity, and the other Graces, and Effects, that attend upon a saving Faith. He shews that such a bare and solitary Faith shall not save him; And that it is necessary that there be Charity and Evangelical Obedience, or good Works, which are indispensably necessary, before we can be justified, or saved; That Faith which is destitute of good Works does not justify: *Good Works* I say. But what is this to those which St. Paul calls the *Works of the Law*? The good Works St. James speaks of are the produce of a true Faith; Charity (v. 15, 16.) a ready Obedience to God's Voice (v. 21.) a constant Affiance in God, and Compliance with his Will, (v. 23, 25.) These are not the Works of the Law, but the Hearing (or, Obedience) of Faith. Gal. 3. 2. This is plain from the Text of St. James. Let's

consider what Works he mentions. He does not mention *Circumcision*, or legal *Washings*: These are Works of the Law. He mentions Charity and Beneficence (v. 16.) which is a great *Effect*, and a *constant Companion* of *Faith*, Gal. 5. 6. He mentions *Abraham's* offering up *Isaac*. But this could be none of the *Deeds* of the Law, which was not yet given. 'Twas an Act of *Faith*, and so 'tis said to be v. 23. *Rahab's* was also no Work of the Law of *Moses*, (which she was a stranger to;) 'twas an Act of *Faith*, Heb. 11. 31.

Secondly, By the Works in *St. James*, must be meant Evangelical Obedience, or the Obedience of *Faith*. This in some measure appears from what hath been said before: And from hence it appears farther, because *St. James* all along impugns a bare and solitary *Faith* only: And therefore must be understood of those Works which do accompany a *lively Faith*. And then he is so far from contradicting *St. Paul*, that he perfectly agrees with him. For it cannot reasonably be supposed, that when *St. Paul* imputes our Justification to *Faith*, he should excludethose good Works which *Faith* produces, and which are essential to it, and involved in it. The *Works* of *St. James* are the same with the *Faith* of *St. Paul*. And the *Faith* of *St. Paul*,
excludes

excludes only the *Deeds* of the *Law*; but not the *Obedience* of that Faith: For then he would exclude the *Essentials* of Faith. And *St. Paul* would then have excused us from good Works; which he is so far from, that he always presseth us to them.

(3.) It is to be considered in what Sense it may be said, we are justified by Works, in *St. James*. What those Works are, hath been explained, *viz.* Evangelical Obedience, or the fruits of a saving Faith. By these we are justified; not by Virtue of a Covenant of Works, but by a Covenant of Grace, and through the Divine Acceptance. These Works do not *merit* our Justification; but are a *Condition* on our part, that gives us a Title to the *Merits* of *Jesus Christ*. 'Tis enough that our Faith in *Jesus*, and our *sincere* (though not *sinless* Obedience) is so far accepted of God, that he esteems us Righteous thereupon.

Revel. 7. v. 5, 6, 7, 8. *Of the Tribe of Juda were, &c.* The Writer of this Book XVI.
R. Isaac,
l. 2. c. 99. reckons up the several Tribes of *Israel*. The *Jew* finds great fault with him in this matter. He chargeth him with *forgetfulness*, in not making mention of the Tribe of *Dan*; and for putting *Manasseh* in the stead thereof, though *he* were otherwise included in the mention of *Joseph*. Hence he concludes, that the Writer of this Book

A Demonstration

(whom he is pleased to call the Writer of *Dreams*) did not so much as understand (what Children commonly do) The Names of the Tribes of *Israel*. And hence he takes an occasion to inveigh against the Writers of the New Testament, as ignorant Men, and unacquainted with the Writings of the Old Testament.

In answer to this severe Charge, I desire that the following particulars may be duly considered.

1. It will be granted by the *Jew*, that *Moses* well knew the Names of the Children of *Israel*; and yet when he undertakes to bless them (*Deut.* 33.) he makes no mention of *Simeon*, when he makes particular mention of all the rest. I hope the *Jew* will not charge him with forgetfulness, or ignorance. And whereas the *Jew* chargeth it as a fault upon *St. John*, for putting *Manasseh* in lieu of *Dan* left out, whereas he was included in the mention of *Joseph*, I hope he will not accuse *Moses* also: And yet he may do it with the same Justice that he does the other. For though *Moses* reckons *Joseph* among the Children of *Israel*, and pronounceth a particular and ample Blessing upon him; yet for all that, he makes express mention of the *ten Thousands of Ephraim*, and of the *thousands of Manasseh*, v. 13, 17. And

And yet they were as much included in *Joseph* there, as *Manasseh* can be supposed to be in this place, which this Jew objects against.

2. The Author of the first Book of *Chronicles* gives us a Catalogue of the Sons of *Israel* (ch. 2. 1, 2.) He names *Dan*, indeed, and mentions not *Ephraim* and *Manasseh* among them. But when he proceeds to give us a distinct Account of their Families, as he does in the following Chapters, he gives an account of every one of them, excepting *Dan*. And whereas *Dan* was in his List, and *Ephraim* and *Manasseh* left out, yet in the Account he gives he omits *Dan* only, and in his stead, gives account of *Ephraim* and *Manasseh*. I hope this Author must not for this be charged with ignorance or forgetfulness. He leaves out *Dan*, where he gives account of all the *rest; and as we doubt not but he did it upon good reason, so may it well be supposed St. *John* did also. Moreover, we find in that List of Chap. 2. of the first of *Chronicles*, *Joseph* among the Sons of *Israel*; but in the Account given afterwards, we find a particular mention of *Ephraim* and *Manasseh*. The mentioning of *Joseph*, did not exclude his two Sons; and there is therefore no reason that St. *John* should be blamed, for
menti-

mentioning of *Manasseh*, when he had named *Joseph* before.

3. *David* hath composed a *Psalms* of Praise, *Psal.* 145. He begins v. 1. with the first Letter of the *Alphabet*; and so he goes on throughout that *Psalms*, omitting only the Letter *J* which is the fourteenth Letter of the *Hebrew Alphabet*. I hope the *Jew* will not therefore accuse the *Psalms*ist, as one ignorant of the *Hebrew Alphabet*; and yet he may do it with as good reason as he accuseth *St. John* here. I am sure a modest *Christian* will not upon that Account complain of the *Psalms*ist, or suppose him to be an ignorant Person.

4. I am not obliged to give the *Jew* a reason why *Dan* is omitted, nor will I positively affirm any thing in this matter: But yet 'tis not hard to offer something to this purpose. 'Tis certain that the true Servants of God are here to be marked in order to their being saved. This is represented under the Names of the Sons of *Israel* (the Type of all God's People that were to come) and in a *Number* also that was much endeared to that People. Upon this consideration the Divine Author of this Book might think fit to omit *Dan*, as an unfit Type of God's sincere Worshipers, because of his *Apostacy* and *Idolatry*,

*l*atry, of which we have exprefs mention in the Book of *Judges* and *Kings*. One of *Ch. 18.30.* *Jeroboam's* Calves was set up in the Tribe of *Dan*. And for the ſame reaſon *Levi* was put in his place, having been very eminent for his Zeal in the Service of God (*Deut. 33. 8.*) And *Ephraim* alſo upon the ſame Account may be ſuppoſed to be omitted: For *Ephraim* is not expreſſy mentioned in this place; nor indeed mentioned any otherwiſe than as he is intimated under *Joſeph*. So it was, that *Judg. 17.* *Ephraim* had an ill name *betimes*, for Idolatry and Apoſtacy from God; and afterwards *Ephraim* gave name to thoſe Schiſmatics, who forſook the appointed Worſhip of God after the Death of *Solomon*.

CHAP. V.

The CONTENTS.

St. Matthew is accused by the Jews for misapplying the words of the Prophet. The occasion of the words of the Prophet considered. That the words were not spoken to Ahaz, but to the House of David. That as those words are applied by Matthew, and understood by Christians, they are very agreeable to the Persons to whom they were directed, and their present Circumstances. That Alma does properly signifie a Virgin. The Jew's pretences to the contrary, from Prov. 30. 19. and Cant. 6. 8. considered. Of calling by the Name Emmanuel. An Answer to a Cavil of Abravenel. How the words in the Prophet, as applied by Matthew, tend very much to the support of the House of David. Of Signs, and several sorts of them. Of the Midrash among the Jews. That the words of the Prophet cannot be understood of Hezekiah. St. Matthew hath not misquoted the Prophet: His rendring shall call, by καλέσει, no fault.

Matth.

Matth. I. Vers. 22, 23.

Now all this was done, that it might be fulfilled, which was spoken of the Lord by the Prophet, saying, Behold a Virgin shall be with Child, and shall bring forth a Son, and they shall call his Name Emmanuel.

ST. Matthew, in the foregoing words, gives us an Account of the Miraculous Conception of Jesus, and that the Virgin Mary was found with Child of the Holy Ghost; and that an Angel tells Joseph no less, and foretells that she should bring forth a Son, that should be called Jesus, &c. St. Matthew adds, that all this was done, &c. He produceth the words of the Prophet where this is foretold.

The Jewish Writers accuse the Evangelist for misapplying, at least, (if not misquoting) the words of the Prophet, which (as they pretend) belong to another matter. And the substance of what they object may be reduced to the following Heads.

Lipman.
Nizach.
p. 123.
Nizachon.
vet. p. 84.
R. Isaac,
Chizuk.
Emun. par.
i. ch. 21.

First, That the words of the Prophet cannot with any reason be applied, as they

they are, to the Conception or Birth of *Jesus*, of the Virgin *Mary*; because the Hebrew word עלמה used by the Prophet, does not necessarily signifie a *Virgin*, but sometimes is used to denote, a young Woman who hath had the knowledge of a Man. And to that purpose two instances are produced, viz. Prov. 30. 19. Cant. 6. 8.

Secondly, That the Name of the Son mentioned by the Prophet, was to be *Emmanuel*; whereas that of the Son of *Mary* was *Jesus*; and that was his Name according to the expresse Command of the Angel to *Joseph*, Matth. 1. 21.

Thirdly, That whereas there was a Son to be born, promised to *Ahaz*, as a Sign to support his Faith in God's Promises, 'tis certain that by that Son *Jesus* could not be meant; because *his* Birth, whatever it might have of Wonder or Miracle in it, could be of no Use to *Ahaz*, since he was not born till several hundreds of years after the Death of *Ahaz*. And that therefore *that* promise must be meant of *Hezekiah*, or some other Man-Child, to be born soon after the Promise made, and before the Death of *Ahaz*.

Before I come to take off these Objections, there are some things to be premised. And

First, I shall consider the words of the Pro-

Prophet, with the Context, and give a short History of that time when those words were spoken.

It is to be considered, that when *Abaz* Isaiah 7. v. was King of *Judah*, *Rezin* the King of 1, 2, 3, 4 *Syria*, and *Pekah* King of *Israel* went to *Jerusalem*, the chief City of the King of *Judah*, to war against it; upon this Confederacy, *Abaz* and his People (when they knew it) fell under a great fear and consternation; their hearts were moved, as the Trees of the Wood are moved with the Wind. Upon this occasion, the Prophet is commanded to go, with his Son *Shear-jashub*, and meet King *Abaz*; to encourage him not to fear these Confederate Kings, and to assure him that God would defeat their Confederacy. And, whereas *Abaz* was very fearfull and full of distrust and diffidence, God (such was his goodness and condescension) offers him a sign, to confirm his own Promise, and to beget Faith in *Abaz*: But this, *Abaz* impiously refuseth; with a specious pretence, indeed, that he would not tempt God. Upon this, God expostulates with the House of *David*, by the Prophet, saying, *Is it a small thing for you to weary Men; but will you weary my God also?* v. 13. It follows, *Therefore the Lord himself will give you a sign; Behold! a Virgin shall conceive,*

ceive, and bear a Son, and shall call his Name Immanuel, (v. 14.) 'Tis to be observed, that this promise is not made to Abaz, but to the House of David; as I have observed else-where. *Abaz* had refused a sign; what is now promised, is to the House of David, which was in great Jeopardy at this time. This is well observed by several of the Ancients upon the place.

*Basilus.
Theodoret.
Procopius.
Gazaus.*

Judah, and the House of David particularly, was never in such danger of being extinguished, as in the days of *Abaz*; and it appears, that *Abaz* and his People were under a most fearfull consternation and apprehension of it. Indeed, the Prophet endeavoured to remove their fears; He had assured them that God would deliver them, and offered any sign to confirm the truth of this promise; but that offer was rejected by *Abaz*. Upon this, God himself lets the House of David know, that he will give them a sign; *Behold! a Virgin shall conceive, &c.*

We *Christians* believe this to be a prediction of the Birth of the *Messias*, of a pure Virgin: 'Tis to that purpose produced and applied by *St. Matthew*. The great difficulty will be to give an account, how the words, in the Sense of *Christians*, do agree with the Context.

To

To this Purpose it is to be remembred, that the People were at this time afraid, that *Judah*, and the House of *David* consequently, would be utterly extinguished. Now, nothing could be more proper to remove those Fears than a *Prophecy*, and a *Miracle* or *Sign*. They had the *Prophecy*, ver. 7. *It shall not stand, neither shall it come to pass.* A *Sign* or *Miracle* is offered, but refused. There's nothing remains now but this *Promise* of the *Messias*, *Behold! a Virgin shall conceive, &c.* And this is of great moment to destroy that Fear and Consternation under which they were. To this Purpose 'tis to be remembred, that the *Promise* of the *Messias* was at first made to Mankind, under the Character of the *Seed of the Woman*. He was afterward promised in *Jacob's Blessing* on *Judah*, with an assurance that that Tribe should continue a Polity undestroyed, till the *Messias* should come: And after this he was promised as the Off-spring of *David*. If then he must be of that *Tribe*, and that *Family*, and must appear whilst that Tribe continued a separate and distinct People, then there was no fear of the Extinction of *Judah*, and the House of *David* at that time, whatever their present Distress might be.

Gen. 3. 15.
49. 10.

Mich. 5. 2.
Ila. 11. 10.
Jer. 23. 5.
Psal 89. 7.

Nor is this any new account of this Matter: Several Ancients give the same account. *Theodore* on *Isaiah* the seventh, speaks to the same Purpose: His words are these, *τὸν μὲντοι*, &c. i. e. *He did not rashly produce this Prophecy in this place. But because they were afraid of the Impression of their Enemies, who threatened to destroy the Davidical Kingdom, he necessarily shews how vain they were in this Attempt.* Δὲ γὰρ, &c. *For the Offspring of David must continue, until Shiloh come, and afford the expected blessing to the Gentiles.* To the same Purpose speaks *Procopius Gazæus* on the same place; *Ἐλπίεν*, &c. *It is impossible that your Seed should fail, how great soever your fear be, till the Virgin have conceived. And afterwards, he represents God comforting the Jews, upon his Promise of the Messias, Thus; Νῦν μὲν*, &c. i. e. *Now therefore take courage from my kindness: For these Kings shall not take your Land: But rather receive this Promise of the wonderful Birth of Emmanuel, as a most pure Pledge that your Land shall escape: For it cannot otherwise be, after this Promise of a Saviour.*

It was quite otherwise as to the *Ten Tribes*, called *Ephraim*, (*ver. 8.*) They were not under the like Promise, with *Judah* and the house of *David*: So far
are

are they from any such Security, that it is expressly foretold, that they should be destroyed. *Within threescore and five years shall Ephraim be broken, that it be not a People, ver. 8.* But then Judah and the house of David must continue a People, till the Messias be exhibited; and need not therefore fear, how powerful soever their Adversaries might be, that they shall be no People before that time.

Secondly, That the whole stress of the Cause between the Jew and the Christian does not lie upon this debate. My meaning is, that we have irrefragable Proofs of the truth of the Christian Doctrine, besides what lies before us. We are able to prove the truth of Christianity, from Arguments that are unanswerable, and of a separate Consideration from that which is now before us. The admirable Doctrine of Jesus, his Holy and unparallel'd Life, his various and mighty Miracles, his undaunted Courage at his Death, his glorious Resurrection from the Dead (according to his own Prediction) his Ascension into Heaven, and miraculous Mission of the Holy Ghost; the spreading of the Christian Doctrine, and Completion of Predictions: These are unanswerable Arguments of the truth of Christianity. This I say, That it may not be thought

that a Man could not be assured of the truth of our Religion, without *Philological* Learning, and an insight in Languages and nice Speculations. The *Jews* are a very subtil and witty People, and able to perplex and puzzle even understanding *Christians*: And it must be confessed that there are very considerable Difficulties in the matter here debated. But still I would not be mistaken: I am well assured that the Evangelist is in the right, in quoting and applying the words of the Prophet, tho' perhaps many good *Christians* may not be able to understand all the Matters debated, nor to answer the Objections which lie in the way.

Thirdly, That in this place, I shall confine my self to defend *St. Matthew's* Sincerity, in quoting the Prophet upon this occasion, against the Objections of the *Jews* on this account. This is my onely business at present. I shall not enter upon the Article of Religion, nor make any reflections upon it as such. 'Tis enough to my present Design, that I fully answer the *Jews*.

They object *First*, That the word *Alma*, used by the Prophet, does not necessarily signifie a *Virginia*, but any young Woman: And if so, *St. Matthew* had no reason to render it by a word that signifies a *Virgin*.

I. That

1. That *St. Matthew* renders it by the same word which the *LXXII.* Interpreters render it by : And those Interpreters were *Jews*, and rendred the word as *St. Matthew* does, about Three hundred years before *St. Matthew* wrote his Gospel, and consequently long before there could be any Controversie between the *Jews* and *Christians* upon this Subject; which therefore must be of great Authority and Moment in this Matter. This alone may justify *St. Matthew*, before any indifferent Judges; and the *Jews* can have no shadow of reason to object this.

2. Nor can there be a fitter word to signifie a *Virgin*, than *Alma* is; for it comes from an *Hebrew* word which signifies to *hide*; and most fitly agrees with the Custom of the Eastern Countries, who were wont to keep their Daughters, whilst in their Virginity, from much Company, and publick Conversation, and interviews. Thus 'tis said upon a publick and extraordinary Consternation, That the *Virgins that were kept in, ran some to the gates, and some to the walls, and others looked out of the windows*, 2 Maccab. 3.19. 'Twas of a very ill report to be gadding abroad. 'Tis the Character of an ill woman which *Solomon* gives; *Her feet abide not in her house; now is she without, now in the*

Gen. 34.
ver. 1. &
R. Bechai
in loc.

Streets, Prov. 7. 11, 12. Virgins were kept up. And a Strumpet, among the *Chaldees*, is commonly expressed by נפקת ברא, i. e. a gadder abroad. *Dinah* went out to see the *Daughters of the Land*; but she was defiled before she return'd to her Father's house, and her place of retirement. No word is fitter for a *Virgin* than *Alma*, which the Prophet useth.

I shall here add, another account of the word *Alma*, which is not inconsistent with the former; tho', in my Opinion, it is preferable to it. I say it is not inconsistent, but added to the former, it gives great light and strength to the present Argument. It supposes the same Original from the same *Hebrew* word which signifies to *hide* or *cover*. This is a most fit word to signify a *Virgin*, because it denotes one who hath not known a Man; or according to the Scripture phrase, one whose Nakedness hath not been uncovered. The knowledge of a Woman is expressed in the Law of *Moses*, by uncovering her Nakedness; and agreeable hereunto, *Alma* is a most proper word for a *Virgin*, who is covered, and whose Nakedness was never uncovered or revealed by the knowledge of Man. This account is very natural; perfectly agreeable to the *Hebrew* manner of Speech, and to the style of the Law of *Moses*.

3. 'Tis

3. 'Tis very well known among learned Men, that there is a very great Affinity between the *Hebrew* and *Punic* Language. Several learned Men have shewed this, in their account of those Lines in the *Punic* Tongue, which we have in *Plautus*; and *Bochartus* hath gone farther, in his Reflections upon several passages of *St. Augustin*, who was himself a *Punic*. *Samuel Petit* is said, as he hath restored those lines in *Plautus*, to have taken the word *Almot* for *Virgins*: I lay no great stress upon that, because I have not that Book by me; and at best it is but his Conjecture. Be that as it will, the words of *St. Jerom* are worth our Consideration: His words are these, *Lingua Punicâ, quæ de Hebræorum fontibus manare dicitur, propriè virgo, Alma appellatur, i. e. in the Punic Language, which is said to be derived from the Hebrew, she that is properly a Virgin, is called Alma.* *Phaleg. l. 2. c. 16.*
Hieron. in lra. 7.

4. It is but a poor Argument to pretend, that because the word *Alma* does not necessarily or always signify a Virgin, therefore it does not signify so in this place; and that therefore it is misrendered in *St. Matthew*. For we are to be governed as to the Signification of a word by the Context and the subject Matter. And if it were granted that it did not *always*

signifie so, yet if it appeared that it generally signified so, and that there is nothing in the Context that forbids that Signification here, this would be enough to justify St. *Matthew*. But I have more to say than this ; That this Sence is so far from being repugnant to the Context, that it rather seems to require this Sence, and nothing less. It is to be remembred, that God had offered unto *Abaz* a Sign or Miracle, to confirm his Promise before, and that it had been refused : *Abaz* had his Option, of a Sign in the *depth*, or in the *height* above. Upon his profane rejecting of this, God complains, and promiseth the house of *David* a Sign, *Therefore the Lord himself shall give you a Sign, Behold ! a Virgin, &c.* The Jews would have the meaning be no more than this, That a young woman, being joyned to a Man, should be with Child : But where's the wonder, where's the Miracle all this while ? Can there be any thing farther from it ? what need of those words, *The LORD HIMSELF* ? What need of that Solemn notice, *BEHOLD* ? What need of the *Emphatical* way of expressing it in the *Hebrew* Text ? Here would be nothing *New* or *strange* in all this, according to the Interpretation of the *Jews* ; no need of these solemn words, of this great

great Apparatus. God promiseth the same thing in another Prophet ; but then he does it there also, after a very solemn manner, and in words that must import more than the Jewish Sence will admit of.

The Lord hath created a New thing, a Wo- Jer. 31. 22.
man shall compass a Man. But it would be too great a Digression to enter upon that place.

5. That *Alma* signifies a *Virgin* sometimes, the *Jews* have not face enough to deny. I shall in the next place consider the two places, in which it is pretended it signifies otherwise. And we may be sure that they have pitched on those places which they judge most to their Purpose.

The first is in *Prov. 30. 19.* where the wise Man tells of those things which are too wonderful for him, and which he professeth not to know, viz. *The way of an Eagle in the Air, the way of a Serpent upon a Rock, the way of a Ship in the midst of the Sea, and the way of a Man with a Maid.* What we render *Maid*, is *Alma* in the *Hebrew* Text. And hence the *Jews* pretend, that the word *Alma* does not always signify a *Virgin*, but sometimes one that hath had the knowledge of a Man, as is supposed here. To which I answer,

1. That several of the Ancients understand

stand that word as signifying *Youth*. The *V. Latin* renders it in *Adolescentia*: The LXXII. Έν νεότητι: And the *Syriac*, to the same Purpose. If this Version be right, then is the place nothing to the Purpose. But I pass this by, and lay no stress upon it. I allow it to be *Alma*; that is the same word with that in *Isa.* 7. 14.

2. It is enough, to satisfy any indifferent Person, that supposing the *Maid* in the Text vitiated by the Man, that she is expressed by that word which truly expressed her former State, antecedently to such a Defilement. And as this may be allowed in any Language, so does it not at all alter the Signification of the word.

Thus when we read, (*Deut.* 22. 28.) of a Man lying with a Virgin, every Man easily understands that she is so called, with respect to what she was antecedently to the Defilement; and we make no doubt of the proper Signification of the word *Virgin*: For that Expression does not imply that the word signifies equally one that is defiled and undefiled.

The true Signification of the word is not altered, tho' it should chance to be applied to whom the *thing* meant by it does not strictly belong. The word Prophet signifies the same *thing*, tho' it be sometimes applied to one that is a false Prophet.

Prophet. When we say that *Jesus* opened the eyes of the *blind*; the word *Blind* does but denote the former Condition, tho' even when his eyes are opened, we apply that word to him. We say an house is burnt to Ashes: It *was* an house, and therefore we call it so.

The Second place produced to prove that *Alma* does not necessarily signifie a *Virgin*, is *Cant. 6. ver. 8.* *There are threescore Queens, and fourscore Concubines, and Virgins without number.*

I must here declare that I am at a loss. Not that I am pressed with any Difficulty; but because I can see none. I cannot possibly discern any weight here at all, nor so much as imagine to what Purpose it is produced by the *Jew*. And it is very hard to find an Answer, where there is no need of any. If it serve to any Purpose, it bears hard upon the *Jew*, and proves that which it is produced to disprove; like some Witnesses, that have in a Court spoiled the Cause which they were brought to maintain. The *Almoth*, i. e. Virgins (as we render it) are distinguished from Queens and Concubines. The Queens are the Wives (of Kings), the Concubines, their half Wives, as the *Hebrew* word imports; and then what the *Almoth* should be, but Virgins, I cannot

not comprehend. I am sure no *Jew* can tell what to make of them else.

So then the *First* place makes nothing for the *Jews*; and *this*, if it do any thing, makes *against* them.

Obj. 2.

It is objected that the Name of the Son to be born, of whom the Prophet speaks, was to be *Emmanuel*; but the name of the Son of *Mary*, of whom *St. Matthew* speaks, was *Jesus*; and that according to the express Command of the Angel: and therefore the words of the Prophet are mis-applied by the Evangelist, as not having Relation to one and the same Person.

An. 19.

Part. I.
ch. 1.

This Objection I have formerly considered in another place, and therefore need not say much here. I do own that *Jesus* was that Name of our Saviour, by which he was commonly called, and by which *he* was distinguished from other Men. But yet there were many Titles and Characters given of the *Messias*, in the ancient Prophets, with reference to his Office, and the design of his appearance: And if our *Jesus* answer those Characters, 'tis enough. For the *Jews* do very well know, that being called by a Name, imports no more. And we *Christians* too believe that *Emmanuel* of right belongs to him, as he was *God manifested in the flesh*,

flesh, as he takes away our Sins, and is the great *Mediator between God and Man*.

This answer might very well suffice for such a trifling Objection; and so it should, were it not that a *Jewish* Writer hath attempted to improve this Objection, and to carry it farther than I have found any other to do. I shall truly report the Strength of what he brings to this Purpose. Among his other Objections against *St. Matthew*, this is his fourth. From these words, *shall call his name Emmanuel* וִירְדֵּעַ שְׁלָא וְכוּ', Now (says he) it is known that no Man called Jesus the Nazarene, Emmanuel: neither did his Mother, nor did others call him by this Name. But to this (says he) the Christians have the assurance to answer thus: That a thing may have a NATURAL or INSTITUTED Name. Thus ADAM is the natural Name of a Man; but Socrates is an instituted Name, to distinguish or particularize him. That Jesus was his Name by Institution; Emmanuel was his natural Name, on the score of his Divinity. But (says he) these are vain words; for the Scripture does not speak of a natural Name, when it says, *Shalt call his Name Emmanuel*; but of his instituted Name, which he was called by Consent, or Agreement. Of a natural Name we say, הוּא שְׁמוֹ

i. e. This

Abraham
in *Isa. 7.*
14.

i. e. *This is the Name of it ; and therefore the Prophet should have said, that his Name should be Emmanuel, and not have said shalt Call his Name ; which fixeth the Matter upon the CALLING, because so it is to be called. For we do not use to say of a Man-Child after he is born, thou shalt CALL his name Man ; because that Name does not belong to him from his being so CALLED, but 'tis his natural Name. Thus does Abravenel Object,*

I take the force of what he says to be this, That *Emmanuel* must be the instituted Name of the Person spoken of by the Prophet, and not the natural ; and That because the Scripture does not use the word *Call* of a natural Name, but only of an instituted one : where the natural Name is mentioned, it is expressed by *שמו*, i. e. *This is its Name* : And consequently, if the words of the Prophet had belonged to *Jesus*, his Name could not have been *Jesus*, but *Emmanuel*.

I must needs say this Objection looks fairly, and seems to be of moment at the first sight : And therefore is to be considered ; and the ground on which it is built is to be examined.

I shall shew that the ground on which he sounds his Assertion is far from truth, and that this *Jew* hath notoriously prevailed

ricated in this Matter. I shall produce several Instances from the Scripture to the contrary.

(1.) First then, whereas he says the word **CALL** implies an instituted Name, I shall shew the contrary from *Gen. 5. 2.* *Male and Female created he them, and CALLED their name Adam.* Now the name *Adam*, by the Confession of this Jew, is a *natural*, not an *instituted* Name.

(2.) On the other hand, whereas he affirms that a natural Name is expressed by *שמו*, I shall shew that this is used in Scripture of a proper or instituted Name, *1 Kin. 13: 2.* *Behold a Child shall be born of the house of David, Josphab his Name.* He does not say he shall be called *Josphab*, but *Josphab his Name*, as the Hebrew words signifie, which we render, *Josphab* by Name.

Tho' these two Instances are sufficient to confute *Abravenel*, yet I will give some more under both the aforementioned Heads, that the vanity of his Pretences may more abundantly appear; nor shall I produce all that I might on this occasion.

As to the First, where he affirms that the word *Call* implies an instituted or proper Name, I would know what can be said to *Gen. 2. 23.* where *Adam* says, *This is now bone of my Bones, and flesh*
of

of my Flesh: She shall be called Woman, because she was taken out of Man. Surely Woman is the *natural* Name, if there be any truth in what follows, *because she was taken out of Man.* Her proper, or instituted Name was *Eve.* Adam afterwards calls her so, because she was *the Mother of all living.* Again, *His Name shall be called, Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace.* Isa. 9. 6. Is all this the instituted or proper Name of one Person? I add, Jer. 23. 6. *And this is his Name, whereby he shall be called, the Lord our Righteousness.* Can we think that this is a proper or instituted Name?

Secondly, as to what he pretends that the *natural* Name is expressed by שמו יי, i. e. This is his Name (without the Addition of being called by that Name) the Instances to the contrary are so many, that I will not undertake to number them. I shall only refer the Reader to some of them. *Esther* 2. 5. *2 Sam.* 3. 7. *1 Sam.* 1. 2. *ch.* 9. 1. *ch.* 25. 3.

Object 3.

That whereas there was a Son to be born Promised to *Abaz*, as a Sign to beget Faith in him, 'tis certain that *Jesus* could not be meant, because his Birth could be of no use to *Abaz*, for it did not happen till several hundred years after his

his Death : And therefore that Son must be meant of *Hezekiah*, or some other Man-Child to be born before the Death of *Abaz* : And consequently, the words of the Prophet are misapplied by the Evangelist.

1. That it is taken for granted that this Promise is made to *Abaz* : He had rejected a Sign before, and this is promised to the house of *David*, who were at this time in great Fears, and in great Danger. And therefore that is taken for granted in the Objection, which is by no means to be yielded.

2. Of what-ever use the Promise of the *Messias* (which we *Christians* do believe made in the words of the Prophet) was to *Abaz*, 'tis certain it was very proper in this place, and must be of great use to the house of *David*, to whom it was made, and not to *Abaz*. They feared Destruction at this time, they and the Men of *Judah*, ver. 2. Now what could be more for their Comfort, and strengthening their Faith, than these words of God by the Prophet ? *Behold*, &c. And that,

(1.) As they assure them, that they shall not be utterly destroyed by these their powerful Enemies ; and this is built upon God's Veracity. He had said, *The Scepter shall not depart from Judah*, &c.

That

A Demonstration

That is, the Men of that Tribe shall not be destroyed from being a People, *until Shiloh come*, that is, till the *Messias* do first appear. And as this Blessing was pronounced as belonging to the Posterity of *Judah*, so it was annexed to the Family or house of *David*. *The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy Body will I set upon thy Throne:* Psal. 102. 12. (compare *Luk. 1. 69. Acts 2. 30.*) This is that *Horn of Salvation*, *Psal. 132. 17:* with *Ezek. 29. 21. and Luk. 1. 69. and Jer. 23. 5, 6. and ch. 30. 9.* The Men of *Judah*, and the house of *David* might from hence be assured, That they should not be destroyed till *Messias* should first come.

(2.) As these words assure them of God's Almighty and irresistible Power: *Behold! a Virgin shall conceive, &c.* This is against the Laws of Nature, and which no Power less than that of God could effect. This is foretold as a Sign or Miracle here, that God alone could bring to pass: *The Lord himself shall give you a Sign.* And thus this Promise is expressed in a Parallel place, *The Lord hath created a new thing in the Earth, a Woman shall compass a Man.* Jer. 31. 22. He that believes God able to do this, need not doubt but he is able to deliver from the
Power

Power of the most Potent Enemies : and on this Consideration this Prophecy must be of great use to support the house of *David*.

(3.) As these words assured them of God's Goodness, and great Good-will toward them. The Promise of the *Messias* shews this abundantly. This was a mighty Argument of the Divine Goodness and Philanthropy, to Promise the Seed of the Woman to Mankind ; and still a farther kindness to the *Israelites*, from whom he was to spring ; and still a more particular favour to the Tribe of *Judah*, above the rest ; and after all, to the house of *David*, of whose Family he was to be, according to the Flesh. They that had this Promise, might be secure of the Divine Favour ; and consequently need not fear their powerful Enemies.

From what hath been last said, it appears, that tho' *Jesus* was not to be born till about Seven hundred years after this Promise, yet this Promise of the *Messias* was of great use to the house of *David*, to whom it was made in a very perilous time.

If after all this, the *Jew* should urge, that what is here Promised to the house of *David*, is Promised as a *Sign*, and must

in reason therefore go before that thing which it is a Sign of: I answer,

3. That the word here rendred *Sign*, does not always signifie a *Prognostick* of something to follow (which is such a Sign as *Abaz* refused) but sometimes it signifies a *Miracle* or *Wonder*. This is very agreeable to the manner of speaking here used; and also with that used *Jer.* 31. 22. Besides, it is certain that there are Signs that are not onely *Prognostick*, but also *Rememorative*: And the latter do not go before, but follow those things of which they are Signs: Of these we have several Instances in the Old Testament, which are very pertinent to my present Argument against the *Jews*, viz. *Exod.* 3. 12. 1 *Sam.* 2. 34. *Isa.* 37. 30. *Jer.* 44. 23, 30.

Perhaps it may be urged, under this Objection, that the Prophet does speak of some Son to be born about that time; and that this appears from *Isa.* 7. 15, 16. and *ch.* 8. 4. and that therefore this Prophecy was then fulfilled; and consequently mis-applied by St. *Matthew*. To this I answer,

4. That admitting this to be true, yet will not this be an Objection of force against the Evangelist. I will not enter into the Inquiry, whether this be true or not;

not ; but will shew that, supposing it true, that such a Son was born then, the Evangelist may for all that be defended.

For the *Christians*, they do believe that the *Messias* is not onely predicted in the Old Testament, but that there are many shadows of him and his Kingdom or Oeconomy ; and that many Actions and Events that are reported there, had a farther reference *to*, and a full Consummation *in* the days of the *Messias* : So that some things might be fulfilled then in the *Type*, which were to be fulfilled in the *Anti-type* afterward.

¶ Nor ought the *Jews* to reject such a way of Interpretation. For they allow of their *Midrash*, which is an Allegorical way of expounding ; and do not boggle to allow a farther Sense of their Law, than what appears from the first blush of the Letter. Whoever is acquainted with their ancient Writers, and their Commentaries, will find very easily, very much to this purpose. They will be found to confirm their Doctrines from the Text with much less appearance of Reason. R. D. *Kimchi* expounds the Second Psalm of *David* : but yet he owns that their *Rabbins*, by the Lords anointed, meant King *Messias*. Nor does he imply any inconsistency in these several Interpretations.

ons. It is certain that *Josephus* puts a spiritual Sence upon the several parts of the Sanctuary, and such a Sence as agrees with that of the Author of the Epistle to the *Hebrews*. *St. Matthew* applys the Prophet's words to the wonderful Birth of *Jesus*; and indeed the words of the Prophet are such, that it is hard to fix a lower Sence upon them. But, be that as it will, it ought not to exclude that of the Evangelist: especially, since it may be undeniably proved, from the Miracles and Resurrection of *Jesus*, that he was the *Messias*.

I very well know, that the places quoted out of the *Old Testament*, by the Writers of the *New*, may occasion some Difficulties in the minds of Men. But this ought not so far to prevail with us, as to question the truth of the *Christian Doctrine*, which does not want sufficient Motives of Credibility.

For the better judging of this whole Matter, 'tis requisite we should have recourse to the ways of speaking and Reasoning used by the Synagogue; to look into the *Midrashim* and *Targumists*, and observe the Passages which they apply to the *Messias*, and his Oeconomy; where we shall find many things said, that are not founded on the bare Letter, and are yet

yet very agreeable to the Interpretation of *Christ*, and the Writers of the New Testament. We shall find among the *Jews*, many times, Interpretations extended beyond the Letter, to a Mystical Sence; and sometimes such an one as belongs to the *Messias*. The Writers of the New Testament follow their Method and Principles; and the *Jews* have no cause on this account to vilifie them.

Of all the Books of the New Testament, I know not any, where these Mystical Sences of the Passages of the Old Testament, and Applications of them to the *Messias*, are so frequent as in the Epistle to the *Hebrews*: This is a probable Argument that it was written by *St. Paul*; who, having been brought up by *Gamaliel*, a famous Doctor, may be presumed to be well versed in the *Mystical* Sense of the places of the Old Testament. And he might use the greater Liberty this way, because he wrot to the *Hebrews*, who were much used to that way of Interpretation, and were best able to judge of that Method which he used. I cannot but relate a Passage of a late Learned Writer upon this occasion. He tells, That he gave this Epistle to the *Hebrews* to a *Jew* to read, who was greatly acquainted with their ancient Authors. Upon the perusal of it, the *Jew* frankly

*P. Simon
Hisor. crit.
N. T. c. 21*

avowed, That that Book could be writ by none but by some great *Mekubal* (i. e. Man of Tradition) of his own Nation: This *Jew* was so far from affirming, that the Writer of that Epistle had set aside the true Sence of the Scripture, by Allegories according to his own Fancy, that he celebrated his profound Knowledge in the sublime Sence of the Bible, and spake of his great *Mekubal* (as he called him) with Admiration.

The *Jews* condemn the *Christians* for using the very same Methods, which their greatest Doctors have constantly used. I have too much cause to add, that some of them do urge those things against *Christians*, which they cannot but know have no weight in them.

That I may leave nothing unanswered, I shall consider their Pretence, that the words of the Prophet are to be understood of King *Hezekias*. This is an ancient Opinion of the *Jews*: *Trypho*, in his Discourse with *Justin Martyr*, owns it.

I shall shew, in a very few words, That this cannot be. We are agreed on all hands that the Prophet speaks of a Son, that was after those words to be born. I shall prove that it cannot therefore be meant of *Hezekias*, because he was born before those words were spoken. And this I shall

*Justin.
apoc. cum
2ph.*

shall prove against the Jews beyond all Exception. That these words were spoken whilst *Abaz* was King, is evident from the Text, and owned by the Jews. Now *Abaz* reigned but Sixteen years; and *Hezekias* his Son and his Successor, was Twenty and five years old when he began to Reign; and therefore must be born several years before *Abaz* was King, and consequently before these words were spoken. Thus (says a Learned Writer of our own) while the ancient Jews name him only to fulfil the Prophecy, in whom it is impossible it should be fulfilled, they plainly shew that, for any knowledge that they had, it was not fulfilled till our Saviour came: And therefore they cannot with any reason deny, but that it belonged unto the Messias; as divers of the ancient Rabbins thought and Confessed.

2 Kin. 16.
2. with ch.
18. 2.

What other Son the Jews may fix this Prophecy upon, it is not worth my while to inquire. If they could prove that it received some sort of Completion, it will not thence follow, that it is ill applied by St. *Matthew* to an higher Sence. For when once they shall advance any Proposition, whence this can be truly inferred, when they design to destroy St. *Matthew's* Credit, they will certainly overthrow that of their own Commentators;
And

And thus I have defended St. *Matthew* from the Charge of mis-applying the words of the Prophet.

If St. *Matthew* be charged for mis-quoting the Text, it being in LXXII καλέσεις, agreeably to the *Hebrew*; and in St. *Matthew* καλέσῃ, it is of no moment. And it may farther be truly said, That there is onely a various Lektion in the Case. For all Copies have not καλέσῃ. 'Tis sometimes καλέσεις in the Text of St. *Matthew*.

But we will suppose that καλέσῃ is the true reading in St. *Matthew*, as it is the most common in our printed Copies; yet may St. *Matthew* be very easily defended against the *Jews* in this Matter. For καλέσῃ, is to be taken impersonally in this place; and imports no more than *he shall be called*. Of this there can be no dispute; and I have elsewhere given several Instances to this Purpose; and such as the *Jews* cannot deny to be agreeable to the Rules of Grammar. And moreover those who contend, as the *Jews* do, that this Prophecy was fulfilled soon after the words were spoken, cannot justly blame St. *Matthew*, for thus rendring the word in this place as he does. For allowing it to have received some Accomplishment in the *Type*, 'tis easie to say why St. *Matthew* should

Serm. on
2 Sam. 24.
14.

should thus render the word, when he
 applys it to the *Anti-type*. For that O-
 pinion of the *Jews* may well admit, that
 the Virgin concern'd was present, when
 these words were first spoken. What we
 render *shall call* in the Text ; we render
thou, O Virgin, shalt call in our Marginal
 reading. But *St. Matthew* in this Case
 applying to the *Anti-type*, could not with
 any reason be obliged to render it *καλέουσ*,
 but it was to his Purpose more fit to
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C H A P. VI

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karim, l. 4.
c. 25.

THERE is scarce any thing objected by the Jews against the Writers of the New Testament, either more speciously, or more frequently, than what they bring against St. *Matthew* and St. *Luke*, as touching the account they give of the *Genealogy* of *Jesus*. Here they triumph and insult, and think they have a great advantage over us. For it being agreed between *Christians* and *Jews*, that the *Messias* was to proceed, not only of the Tribe of *Judah*, but from the Family of *David*, it had need be very evident that *Jesus* was of that Family; and no Man could be obliged to own him for the *Christ*, unless it appeared first that he was of that Family of which *Christ* was to come: For it being so plainly predicted by the Prophets, that he should be of the House of *David*, and that he should be born in *Bethlehem*,

Bethlehem, the Town where *David* dwelt, the *Jews* might not receive *him* for the *Messias*, who was not born in that Place, and of that Family. For though there might be, and there were, several born at that time in that Place, and of that Family, who yet had not any Title or just Claim to the Dignity and Office of the *Messias*; yet certain it is, that no Man could have any just Title to it, who was born in any other Place, or of another Family: And as upon the appearance of the wise Men, *Herod* took care to inform himself where *Christ* should be born: So the Evangelists, *St. Matthew* and *St. Luke*, took care also to inform us, that he was born of the Family of *David*. And this one of them does at the very beginning of his Gospel, and before he does relate his miraculous Birth: The other does it soon after he had given account of his Birth, and just before he relates his Exercise of his publick Ministry. And tho' it were necessary this Matter should be cleared, and the Evangelists have done it effectually, and seasonably in the beginning of their Gospels; yet the *Jews* quarrel and contend, and pretend several things, which would render this account, which the Evangelists give, not worthy of Belief. And therefore I think my self obliged

Mat. 2. 4

obliged to represent to the Reader the Objections which the *Jews* do, or may, make against the Evangelists upon this account : and then to answer them, and defend the Holy Writers, not onely against the *Jews*, but against all those false People, who are ready to disparage them as Persons unworthy to be credited. For the first part of my work, I do solemnly profess that I will not fail very fairly to sum up the Strength of those Objections which are or may be brought against the Evangelists in this matter. And the Reader may find the main force of these Pretences in the following Particulars.

First, The *Jews* pretend, that what the Evangelists have done is nothing to the Purpose ; because they onely give us an account of the Genealogy and descent of *Joseph*, who was not the real, but onely the reputed Father of *Jesus*, as all *Christians* grant. If they would have proved what they attempted, and what was needful, they should have given an account of the Genealogy of *Mary*, the Mother of *Jesus* ; not of *Joseph*, who was not really his Father. For if *Jesus* were not the Son of *Joseph*, the Genealogy of *Joseph* cannot belong to *Jesus* : If it do belong to him, it must do so because he was *Joseph's* Son, which all *Christians* do deny.

That

That *Joseph* was the reputed Father of *Jesus*, will not prove *Jesus* to be of the Family of *David*, because *Joseph* was so. God did swear unto *David*, Out of the Psal. 132. fruit of thy Body will I set upon thy ^{11.} Throne. And this is own'd by *Christians* Acts 2. 30. also ; for *Peter* refers to this Oath, saying, That to *David* God had sworn with an Oath, That out of the fruit of his loyns, according to the Flesh, he would raise up *Christ* to sit upon his Throne.

Secondly, In the account they do give of the Genealogy of *Joseph* (tho' that be nothing to the Purpose) they do not in the main agree between themselves. It is true, they both derive him from *David* (and no wonder they should pretend to do so) but they do it after such a manner, that the Accounts they severally give are inconsistent one with the other. One tells us, That he was the Son of *Jacob* ; the other, the Son of *Eli*. *Matthew* derives him from *Solomon* the Son of *David* ; and *Luke* from *Nathan*, another of *David's* Sons : Certain it is, that if he were descended from *Solomon*, he did not descend from *Nathan* his Brother : And if he did descend from *Nathan*, he could not descend from his Brother *Solomon* : And consequently if one Evangelist be in the right, the other must be in the wrong ; for one Man cannot be descended

Mat. 1. 6.

Luk. 3. 31.

descended from two Brothers, and Sons of the same Father.

Thirdly, Besides this main difference between them, they differ widely in relating the Particulars of the Genealogy of *Joseph*. *Matthew* reckons from *Abraham* to *Jesus* but Forty and two Generations: *Luke* reckons from *Abraham* to *Jesus* no less than Fifty and six. Again, *Joseph* is both by *Matthew* and *Luke* (however they differ in deriving him from *Solomon* or *Nathan*) said to be descended from *Salarhiel* the Father of *Zorobabel*; and there is, in each of the Evangelists, an account of the distance of Generations between *Salathiel* and *Joseph*. According to the Computation of *Matthew*, these Generations are but twelve: But in *Luke*, the Generations from *Joseph* to the same *Salathiel* are no fewer than One and twenty.

Fourthly, As the Evangelists are inconsistent one with the other, so they both depart from that Account of things which we find in the Old Testament: The Authority of which Old Testament, *Christians* are so far from calling in question, that they do upon all other occasions appeal to it, and urge it in all their Disputes and Controversies with the *Jews*. And therefore, if the Authority of the
Books

Books of the Old Testament be valued by the *Christians* on all other occasions, they ought to be considered in this Case. Now *Luke*, in his Genealogy, adds a second *Cainan*, not mentioned in the Old Testament; and *Matthew*, in his Account, takes the Liberty of leaving out three at once. For when he tells us that *Joram* begat *Ozias*, it is manifest that he leaves out *Ahaziah*, *Joash* and *Amaziah*: And then it will be hard to understand, with what truth he could say, that *Joram* could beget *Ozias*, who could not be begotten in his days. It may farther be objected, That *Salthiel* cannot be said to beget *Zorobabel* (for he was not his Father) and that tho' *Zorobabel* be said to have begotten *Abiud*, yet certain it is, that where his Children are reckoned up, we find none called *Abiud*. But these things are of little weight. There are *Two* other Particulars in *Matthew* that are very exceptionable, and seem to contradict the Account given in the Old Testament. The *first* is, that where he says, That *Josias* begat *Jechonias*, and his Brethren, 'tis very certain *Josias* did not beget *Jechonias*: He was not the Son of *Josias*, but his Sons Son: and then it may justly seem still more strange, that he should be said to beget *him* and his Brethren. The *other* is what we read

Matt. i. 11.

Ver. 12.

Jer. 22. 30.

that *Jechonias* begat *Salathiel*; this may much surprize any one, that considers, what we find in the Prophet *Jeremy*, that *Jechonias* was *Childless*.

Fifthly, It hath been objected against *Matthew*, that though he has divided his whole Time into three parts, and puts fourteen Generations in each; and to this Purpose takes the Liberty of leaving out three at once in the second of these Thirds; yet after all this needless Care, his numbers do not fall right. For if we reckon *Jechonias* to belong to the Third part, there will be but thirteen, from *Solomon* to *Josias*, inclusively, left in the Second: and if we leave *Jechonias* the last of the Second part, we shall find but thirteen left for the Third, from *Salathiel* to *Christ*, inclusively.

I have faithfully summed up the main Objections against the Account given by the Eyangelists of this Matter: I shall now proceed to give an Answer to them: And before I come to a particular Reply to the several Objections, reckoned up before, I think fit to premise some things by way of Introduction thereunto.

And first it must be granted, that the Difficulty is great; and these Objections do require a very particular Consideration,

on, because they are levelled against the whole *Christian* Religion. For if *Jesus* were not of the Family of *David*, he could not be the *Christ*. That *Jesus* is the *Christ*, is the main and fundamental Article of our Religion, upon which all the rest, which follow upon it, do depend; and we ought not to neglect any thing, whatever it be, that attempts upon this Truth. Upon which Consideration, I judge the present Question worthy to be considered with all possible Care and Application.

But then we have not sufficient cause to question the Truth of the *Christian* Religion because of these Difficulties. For *Jesus* hath given us a sufficient Demonstration that he is the *Christ* the Son of God, by the mighty Works which he did, and his Resurrection from the Dead. They are very weak and foolish Men, who will renounce the whole Religion, because there are some things said or taught in it, which they are not able to comprehend, or give an account of. There are many Difficulties in the Old Testament, and seeming Contradictions; and yet both the *Jews* and *Christians* do, with great reason, receive those Books with great Veneration. It were a very easie thing to perplex a learned *Jew*, with many Difficulties

Rom. i. 4.

difficulties to be found in the Books of *Moses*, of *Samuel*, the *Kings* and *Chronicles*, especially in matters of *Names* and *Numbers* : but he will not therefore doubt of the whole, because he is not able to give a clear Account of those difficult Passages which are found therein.

Besides, It is not reasonable, that the *Jews* should in this matter press the *Christians* ; much less ought they to exult and vaunt as they do. For (not to insist upon this, that *Jesus* while he lived was owned to be of the House of *David*) the Books of Genealogy being lost, and the means of clearing this matter remov'd, the *Jews* ought not to insult over *Christians* upon this account, at this distance of time. We do believe that *Jesus* was of the Family of *David* ; the *Jews* do not attempt to produce any positive Proof against this : We Challenge them to do this if they can. Instead of going about that, they urge us with the different Account given in by our Evangelists, and put us upon reconciling them, who in the main Question do agree. I appeal to any indifferent Person, whether it be likely that the Evangelists should, in the beginning of their Relations, say that which would overthrow the Credit of the whole. They may differ in their Account, but 'tis not credi-

credible they should contradict one another. It may be difficult to reconcile them; but 'tis incredible that they should say any thing that does subvert the Credit of the whole. These Writers were good Men, or evil: They were sincere reporters of the Truth, or else false Men, who designed to cheat the World. If we say they were honest and good, they cannot be supposed to contradict one another: If we say that they designed to cheat, it is not to be imagined they would have suffered so much difference in their Relation: They would rather so have ordered the matter, that there should have been no seeming Contradiction betwixt them.

C H A P. VII.

The CONTENTS.

The Design of St. Matthew in giving an Account of the Genealogy of Jesus. Of his dividing the whole time from Abraham to the Birth of Jesus into three Intervals, each of which takes up fourteen Generations. The Exception against his Tessara-decads propounded. An Account of the Sons and Successors of Josias. Jehoahaz was not the eldest Son of Josias. Of Jehojakim and Jehoachin, and the little difference of those two Names. Matt. i. 11. considered at large: Of the different Readings of that place. That by Jechonias, First mentioned in Matthew, is meant Jehojakim: That by Jechonias, Matt. i. 12. is meant the Son of Jehojakim: This defended against the Exceptions which may be brought against it. The Testimony of St. Hierom in this matter. A Table of the several Tessara-decads.

I Would not be mistaken in what I said in the Close of the foregoing Chapter. I grant there is Difficulty in the Question I am upon: But then I must also affirm,
That

That it is not so great as it seems. The *Jews* have no Reason, upon this Account, to reject *Christianity*, or to insult over the Professors thereof.

Having premised these things ; I shall now proceed to consider the force of what hath been said before, and to defend the Evangelists against the *Jews*. I shall not think my self obliged to observe the very same method in my Answer, which is observed in the Objections ; I shall only take care that I do not omit any thing that is worthy of Consideration.

First, I shall consider the Account given by St. *Matthew*, and defend him against the Objections which are brought against him. What his Design and Purpose was, is best learned from his own words, who calls this Account which he gives, *The Book of the Generation of Jesus Christ*. And the *Messias* being promised to *Abraham*, the Father of the *Israelites*, of whose Seed he was to spring ; and after that more particularly to *David*, out of whose Family he was to be born ; therefore he calls him the Son of *David*, the Son of *Abraham*. In the deducing of this Genealogy from *Abraham* to *Christ*, he divides the whole into *Three* very remarkable Parts or Portions, according to the very different Circumstances in which

Matt. i. i.

these Descendants from *Abraham* were. The *first* is the Age of the *Patriarchs*, before the Temple was built, and till the time that the Kingdom was set up, and established in the Family of *David*: and this Portion of time extends from *Abraham* unto *David*. The *second* Portion of time is that of the *Kingdom*, and of the *Temple*, from *Solomon* to *Jehojakim* or *Jechonias*. The *third* takes place from the *Captivity* of *Babylon*, upon which the *Kingdom* received an end, and their *first Temple* was destroyed: and this extends from *Jechonias*, the Son of *Jehojakim* and Grand-Child of *Josias*, unto *Christ*. Each of these Portions of time, for the help of Memory, and for the greater Perspicuity, and to avoid all Alteration of his Account here given, he divides into so many *Tessara-decads*. To the pitching upon the number of Fourteen, it is probable he was determined by this, That when he took a view of the *first* Portion of Time, from *Abraham* to *David*, he found this number: And for what appears, he found the same number (even according to the *Jews* manner of Reckoning) in the *third* Portion of Time also, viz. from *Jechonias* to *Christ*: Hereupon, he reduced the *middle* Portion of Time to the same number also. The Evangelist having thus divided his whole
time

time into three parts, and filled up each part with a *Tessara-decad* of degrees which are particularly set down ; he proceeds to tell the equal distances of Degrees, from the beginning, to the Close of each *third* Portion of the whole Time. So all the Generations from Abraham to David Matt. I. 17. are Fourteen Generations ; and from David until the carrying away into Babylon, are Fourteen Generations ; and from the carrying away into Babylon unto Christ, are Fourteen Generations. Where the Evangelist only tells, That there are fourteen Degrees to be found reckoned up, in the Account he gives before, in each *third* part of Time : But he does not say that there were not above fourteen Persons born from the Beginning to the Close of any of those Intervals.

Before I go any farther, I shall consider that Pretence before mentioned, that the Numbers of the Evangelist fall not right. For granting that the several *Tessara-decads* are to be understood with respect to the Account which he gives before, which cannot be reasonably denied ; yet still, if we reckon *Jechonias* in the *third* part, there will be but Thirteen left in the *Second* ; and if we place him to the *Second*, there will be but Thirteen left in the *Third*. To which I shall add another

ther Difficulty, arising from the Evangelists words, where he says, *Josias begat Jechonias and his Brethren* : Whereas it is manifest, that *Josias* did not beget *Jechonias*, who was not his, but his Sons Son. And for *Jechonias*, as it does not appear that he had *Brethren* ; so there could be no manner of reason why the Evangelist should mention them, if there had been any. I put these Exceptions together, because the same Answer will serve for both of them.

Ans.

In order to give a more clear and full Answer to these Exceptions, I think fit to Premise something of the Sons and Successors of *Josias* King of *Judah*. It is very well known that *Josiah* was killed at *Megiddo*, by *Pharaoh* one of the Kings of *Egypt* : and upon his Death,

2 Kin. 23.

29, 30, 31,

36.

V. Zemah

David. R

David.

Gantz. p.

46.

Jeboahaz his Son succeeds him in the Kingdom. He was indeed the Son of *Josiah* ; yet not his eldest Son (who should have succeeded his Father) but his second Son. That he was not his eldest Son, is so plain and evident from the Text, that one would think it were hardly possible for any Man that reads it to doubt of it. But I find a learned Man, who pretends to give Account of this matter, affirming that he was the eldest Son of *Josiah*. *Postquam Josias excessit*

under Clam

Tab c. 24

ex

ex cætu mortalium, populi suffragio delatum est regnum Joachaso, primogenito Josiæ, saith he. That this is false, is evident from the Text: For whereas *Jehoahaz* was twenty and three years old when he began to Reign, and Reigned three Months, *Jehojakim* his Brother, who succeeded him, was twenty and five years old when he began to Reign, and consequently older than *Jehoahaz*. Besides, it is expressly said, That the People of the Land took *Jehoahaz* the Son of *Josiah*, and anointed him, and made him King in his Father's stead. There was no need he should be *anointed*, if he had been the first born: The *Hebrew* Doctors tell us, That the Son of a King (to whom the Kingdom belonged of right) was not wont to be anointed. This Man was made King by the People against Right, whilst his elder Brother, to whom the Kingdom did belong, was passed by. I say his *elder Brother*: For so *Josephus* call *Jehojakim*, whom the King of *Egypt* set over the Kingdom. His words are these, τῷ πρεσβυτέρῳ αὐτῆ ἀδελφῷ ὁμοπατρίῳ ἐν τῇ ἐλπιζόμενῃ τῷνομα τὴν βασιλείαν παραδίδωσι. *Jehoahaz* was taken by *Pharaoh-Necho*, put into Bands at *Riblah*, and carried into *Egypt*; and he died there. He is called *Shallum*, by the Prophet *Jeremy*; who does

Joseph.
Ant. l. 10.
c. 6.
2 Kin. 23.
33, 34.

*Abravanel
in locum.
V. Theodo-
ret in Jer.
22. & A-
ben Ezer in
Dan. 1. 1.*

does in the same Chapter speak of him, and the two succeeding Kings, in that order in which they succeeded one the other. And what he says of *Shallum* must be interpreted of *Jehoahaz*, if the words of the Prophet, and context of the place be duly considered. His words are these: *For thus saith the Lord, concerning Shallum, the Son of Josiah King of Judah, which reigned instead of Josiah his Father, which went forth out of this place. He shall not return thither any more: But he shall die in the place whither they have led him Captive, and shall see this Land no more.* Jer. 22. 11, 12. He is succeeded by his elder Brother

^a Kin. 23.
36.

Jebojakim, who had before that been called *Eliakim*, and received this Change in his Name from *Pharaoh*, who placed him in his Kingdom, and whose Tributary he was. He was five and twenty years old when he began to Reign, and reigned eleven years. This King becomes a Servant to *Nebuchadnezzar*.

^a Kin. 24.
6. 8. 15.
LXXII. V.
*Abul. Pha-
raji Histor.
Dynastia-
um, p. 45.*

Jebojachin, The Son of *Jebojakim* last named, succeeds in the Kingdom. He was eighteen years old when he began to Reign, and reigned three Months. Him *Nebuchadnezzar* takes and carries to *Babylon*. This *Jebojachin* is called *Coniah*; and that is but the Contraction of *Jechoniah*.

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niah. The *Septuagint* do render both *Co-Jer. 22. 24.*
niah and *Jebojachin* by *Ιεχονίας*. *Josias* was ^{with} *2 Chron.*
the Grandfather of this King, who was *36. 8, 9.*
the Son of *Jebojakim*; and was, upon ^{with the}
the matter, of the same Name as his Fa- *Hieron. in*
ther. I know very well that there is *Dan. 1.*
a difference in the *Hebrew* Names of one *J. Scaliger*
and the other; and that in two Letters; *Annotat.*
and Criticks have observed it: But they are *in Euseb.*
two such Letters as make the difference *Chron. p.*
very small; and the latter of the two, which *79.*
makes the chief difference, I find gene- *Clem. Alex-*
rally the *Seventy* Interpreters so far from *andrin.*
observing, that they give both Names, *Stromat.*
usually, the same Termination. Upon *Serm. 1.*
this Account I presume it is, that several *Sulp. Sever.*
of the Ancients have affirmed this King *S. Hist. l. 1.*
and his Father to have been of the same
Name. And tho' I find late Writers se-
vere upon them for their saying so, yet
I do conceive they deserve not any Se-
verity upon that Account. For besides
that *Josephus* makes no difference in the
Termination of these two Names, I find
the *Seventy* Interpreters render both *Je-*
bojakim and *Jebojachin* by the same word
Ιωακειμ [*Jer. 1. 3. 22. 18. S. 24. chap. 24:*
1. &c. 25. 1. chap. 26. 1, 21. Dan. 1. 1, 2.
with Jer. 52. 31. with the LXXII. in
those places.]

Zedekiah

2 Kin. 24.
17, 18.

Zedekiah the Son of *Josiah* succeeds in the Kingdom. He was twenty and one years old when he began to Reign. His name was *Mattaniah*; The King of *Babylon* chang'd it into that of *Zedekiah*, upon making him King. This was the last of the Kings of *Judah*.

We see that *Josiah* left three Sons, who were Kings after him, viz. *Jehoahaz*, who obtained it by the People against Right; *Jehojakim*, and *Zedekiah*: and that *Jehojakim* was succeeded immediately by his Son *Jehojachin*, as he was by his Uncle *Zedekiah*. Having premised these things, I shall now proceed to take off the Exception against the Evangelist which I mentioned above. We see by this Account, that *Jechonias* was not the Son of *Josiah*, but his Sons Son: we find not that he had Brethren: and yet *Josiah* is said to have begotten him and his Brethren. Besides, had he had Brethren, there could be no occasion of mentioning them here. And farther, according to this Account, there are but thirteen Degrees mentioned in one of those Intervals, to which the Evangelist Assigns fourteen. In Answer to this Difficulty, I have two things to offer.

1. That the different Reading of *Matt.* I. 11. does remove the Difficulty. We read

read it commonly thus, *Jofias begat Jechonias and his Brethren, &c.* But we have it remarked in the Margins of our Bibles, that some read, *Jofias begat Jakim, and Jakim begat Jechonias.* And thus I find it to be in the *English* Bible used in the days of Queen *Elizabeth*, before the Bible was newly translated in the days of King *James I.* I find this Reading mentioned by *Robert Stephens*, in his New Testament in *Folio*, Printed at *Paris*, Anno Dom. 1550. and retained in the Margin: The same Reading I find afterward in the Text in an Edition of the New Testament by *Henry Stephens*, Printed in the Year 1569. I shall not need to mention any others of later Date: The Diligence and Integrity of those Men above nam'd is unquestionable. This agrees with the Account given, *1 Chron.* 3. 15, 16. For this *Jakim* (or *Jehojakim*) was indeed the Son of *Jofias*, and the Father of *Jechonias* also. This quite removes the Pretence that there is one wanting to make up one of the *Tessara-decads*: nor can any Man justly complain that we trespass upon the Sacred Text, when we prefer some other Reading before that which is vulgarly and commonly followed. But provided we do with great Care examine these things, we ought not to be censured

red when we follow a certain Reading, which is vouched by good Authority, and at the same time is more agreeable to the acknowledged Truth of things. However, I shall not obtrude this Reading, tho' it be confirmed by more Copies than what I have named :

L. Brugens.
Not. ad va-
rias Lectio-
nes N.T.
R. Simon
Hist. Crit.
du Text du
N. Testam.
p. 324.

For besides that it will not remove all the Difficulty which lies before us, it is not sufficiently attested. The *Vulgar Latin* agrees with our ordinary Reading, so does the *Syriac Version*, and most of the *Greek Copies* also. And very probable it is, that *Jakim*, or *Joakim* was at first only added in the Margin, by some intelligent Readers, over against *Jechonias* first named, by way of Explication; and that afterwards it crept into the Text: Yet *Robert Stephens* kept it in the Margin still, nor have I seen above one Copy where it hath been received into the Text. And besides all that hath been said, this Reading will not fully answer the whole Objection. For still *Jakim* (i. e. *Jehojakim*) will be said to beget, not only *Jechonias*, but *his Brethren*: And it will be hard to defend the *Truth* first, and then the *Pertinence* of that Expression. For I cannot joyn with those Men, who do not only admit that Reading which I have mentioned (for which there does
not

not want some Colour) but make another Alteration of their own Heads, without so much as a Pretence of ancient Copies for their warranty, reading it thus, *Josias begat Jeakim and his Brethren, Jeakim begat Jechonias*, &c. And therefore I shall not rely upon this Answer (tho' it be not unworthy of Consideration) but proceed to another.

2. That *Jechonias*, mentioned *ver. 11.* and *Jechonias ver. 12.* are not the same but distinct, the first the *Father*, called *Jehojakim*; the second the *Son*, who is sometimes call'd *Jehojachin*, sometimes *Jechoniah*, and once *Coniah*, as hath been observed before. The first of these is the last of the *Second Class* or *Tessara-decad*, the second is the first of the *Third*.

The very Text of *St. Matthew* gives us sufficient Intimation of the Truth of what I affirm. *Josias* (saith he) *begat Jechonias and his Brethren*. It does by no means appear that *Jechonias* the younger, mentioned *ver. 12.*, had *Brethren*. But this *Jechonias* (i. e. *Jehojakim*) had *Brethren*: And there is great reason, not only why he should be mentioned (He being a King, and the Son of an excellent King, the Brother of two, and the Father of one,) but why his Brethren should also: For his Brethren were Kings,

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Jeho-

Jeboabaz before him, and *Zedekiah* after him and his *Son*. This mention of his Brethren determines the Point, and intimates to us, who is meant by this *Jechonias*, who is first mentioned, viz. *Jehojakim*. For tho' *Jeboabaz* succeeded *Josiah*, as hath been observed before, yet is not he, but *Jehojakim* mentioned here; and with very good Reason: For *Jeboabaz* was not the elder Son: and tho' he Reigned first, yet it was by stepping into the Throne by the help of the People, and by Usurpation; and upon that Score he is not mentioned here. And I am apt to believe that for that Reason, he, who put himself forward against Right, is in the Book of *Chronicles*, mentioned in the last place of all, even after *Zedekiah*, who was younger than he. *Jehojakim* was the right Heir to the Crown of his Father; and did, upon the removal of *Jeboabaz*, succeed in the Kingdom; and left a Son to succeed him, of his own Name. *Josias*, as hath been observed, left three Sons, who were all Kings after him.

But these three Sons make but one Degree in this Genealogy; and *Jehojakim* being the eldest of the Three, it was enough to mention him and his Brethren.

As from what hath been said it is evident that by *Jechonias*, ver. 11. is meant
Joakim,

1 Chron.
3. 15.

Joakim, or *Jehojakim* the Son of *Josiah*; so it is also demonstrable that he cannot be the same Person who is called *Jechonias*, *ver. 12.* For it appears that *Jehojakim* died three Months before the Transmigration, or carrying into *Babylon*; whereas *Jechonias*, mentioned, *ver. 12.* is said to have begotten *Salathiel* after they were brought to *Babylon*. 2 Kin. 23. 6.

Again, it is manifest from the Text of *St. Matthew*, that *Jechonias*, *ver. 11.* and *Jechonias*, *ver. 12.* are not one and the same Person, because they are put into several Classes; the first to the Close of the *Second*, and the second to the beginning of the *Third*: Of the first it is said that he was begotten by *Josias* about (or towards) the time they were carried away to *Babylon*: But then when he comes to speak of the other *Jechonias*, he saith, and after they were brought to *Babylon* *Jechonias* begat *Salathiel*, &c. And that we might the more attentively heed his words, the Evangelist does particularly warn us by his words *ver. 17.* where he tells us expressly, That all the Generations from *Abraham* to *David*, are Fourteen; and that he hath given in a particular of so many from *David* to the carrying away to *Babylon*, and from thence to *Christ*: And so many and no more there are to be

found in the severals laid before us by that Evangelist, in the foregoing part of the Chapter: which would not be, if *Jechonias*, ver. 11. and *Jechonias*, ver. 12. were one and the same Person.

And tho' the Father be called *Jechonias*, ver. 11. and the Son called so, ver. 12. yet there are so many things said in the very Text of *St. Matthew* (especially compared with the Old Testament) as do not only sufficiently assure us, that they are not one and the same Person; but do likewise give us to understand who they are. When we read in the Text of *St. Matthew*, that *Josias* did beget *Jechonias*, we are certain that by *Jechonias* there must be meant one of the Sons of *Josias*, and that it can belong to none but him, who was otherwise called *Jehojakim*. And when we read (ver. 12.) that *Jechonias* begat *Salathiel*, we must of necessity understand it of *Jechonias* the Son of *Jehojakim*: For this agrees with the Old Testament.

1 Chron.
3 15, 16,
17.

Nor is this Account of this matter any new Conceit of mine, or devised craftily to get loose of the *Jews*, who press hard upon us: There is no need of Artifice; nor will any honest Man or good *Christian* use any, upon any Consideration whatsoever. I shall content my self with one
Testi-

Testimony to my present Purpose, by which we shall understand that the Text of St. *Matthew* was not then thought Defective; and that, when *Porphyry* objected this Difficulty against the *Evangelist*, the Answer which I now give, was given in those days. 'Tis that of St. *Hierom* Hieronym. in Dan c. i. upon *Daniel*, and his words are these.

Nemo putet eundem in Danielis principio esse Joakim, qui in Ezekielis exordio Joachin scribitur. Iste enim extremam Syllabam Kim habet, ille Chin. Et ob hanc causam in Evangelio secundum Matthæum una videtur deesse generatio; quia secunda τριτατος δεκαε in Joakim desinit, Filio Josiæ, & tertia incipit à Joachin, Filio Joakim. Quod ignorans Porphyrius calumniam struit Ecclesiæ, suam ostendens imperitiam, dum Evangelistæ Matthæi arguere nititur falsitatem. Again, in another place, Scia- Id in Mat, cap. i. *mus Jechoniam priorem ipsum esse quem & Joakim; secundum autem, Filium, non patrem.*

Nor is it any Objection against the *Evangelist* (nor yet against this Account which hath been given in this matter) that he does not mention the begetting of *Jechonias*, who is the first of the third *Classis*, as he doth that of those who go before and follow him. It is enough in this place that he mention the Person; and

Petr. de
Marca de
demmate
Christi.

that so plainly also, that the diligent Reader cannot easily mistake. The word *genera* in St. *Matthew* signifies the Person begotten: and it is a Rule among the Lawyers, as a very Learned Man hath well observed, That 'tis the *Person begotten* which adds a Degree, *semper generata persona gradum adjicit.*

Some perhaps may Cavil at the Evangelist (and at this Account which I have given) because he says *Josias* begat *Jechonias* and his Brethren about the time they were carried away to *Babylon*. Whereas it is certain that, whatever is meant here by carrying into *Babylon*, *Josias* was dead several years before that could happen; and that he did beget *Jehojakim* (called here *Jechonias*) almost Fifty years before the Captivity, in the days of *Zedekiah*. If there were any weight in this, I should readily consider it; but there is nothing more trifling than this Exception is. For besides that there is no reason we should understand the carrying away into *Babylon*, of the Captivity upon the taking of *Zedekiah*, (for not to mention what happened to *Jehojakim* and in his time, 2 *Chron.* 36. 5, 6, 7. there was a remarkable carrying away to *Babylon* in the days of *Jehojackin*, 2 *Kin.* 24. 12, 13, 14, 15. before the Reign of *Zedekiah*) there being

ing a manifest difference to be observed, between the Transmigration or carrying away, and the Captivity : Besides this, I say, it is evident that the Evangelist being now come to the Close of the second *Classis* or *Tessara-decas* (which ended in the Sons of *Josias*) gives an Account of them as of those in whom the second Portion of time received its full Period ; for they continued to the carrying away to *Babylon*. There is no necessity that those words, *about the time they were carried away to Babylon*, should connect with the word *begat* ; it is as easie to connect them with the Persons begotten : viz. *Jechonias* and *his Brethren*, who are, then, said to have been about that time. But be that as it will, it matters not. It is very evident, tho' those words should connect with the word *begat*, that by them cannot be meant any precise time ; unless you will say that *Josias* begat his Sons all at once : Whereas it is evident, that there were Fifteen or sixteen years difference between the Age of *Jehojakim* and *Zedekiah*. It is enough that *Jechonias* and *his Brethren* were born, before the carrying away to *Babylon*, and lived about that time. The *Mons Testa-*ment hath given the Sence of the words of the Evangelist, by rendring *Matthew* 1.

Printed,

1672.

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Some perhaps may object against the Account I have given, That it does not appear that *Jehojakim* is any where in the Old Testament called *Jechoniah*; and that therefore I have not sufficient Warranty for affirming that *Jechonias*, mentioned *Matt. 1. 11.* is the same with *Jehojakim*. To this I Answer, (1.) That this is but a Negative Argument against what I have said, and therefore does not conclude much. I grant that we do not find that *Jehojakim* is called *Jechoniah* in any of the Books of the Old Testament: but this does not infer that he was not so called in the Times of the Old Testament amongst his own People; much less that *St Matthew* could not of right term him *Ἰεζορίας*. (2.) That by *Jechonias* is meant *Jehojakim* (*Matt. 1. 11.*) I have abundantly proved already, from the undeniable Evidence of the Text of the Evangelist, compared with the Account we have in the Old Testament of the Sons and Successors

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I. II. And therefore there remains nothing for me to do in this matter, but to defend the Evangelist, for calling *Jebojakim* by the Name of *Jechonias*. Wherefore I proceed to this; and Answer (3.)

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those Letters, in which the Names differ from each other in writing, are such as are frequently changed into one another.

Several of the Ancients call them the very same Name, as hath been intimated

before; and the difference of Termination (wherein the main difference lies)

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very same *Greek* word: To which I may add, That the Author of the Apocry-

phal Books of *Esdras* makes no difference between the one and the other. And

there.

Jac. Arma-
chani
Chronol. p.
29.

Eldr. c. v.
37. *with*
43.





*Petr. de
Marco de
idemmate
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very same *Greek* word: To which I may add, That the Author of the Apocryphal Books of *Esdras* makes no difference between the one and the other. And

there-
Eisd. c. i.
37. with
43.

Jac. Arma-
chani
Chronol. p.
29.

therefore why *Jechonias* may not of right be used by the Evangelist for *Jehojakim*, I do not understand: I am sure the *Jews* have no cause to complain.

I shall lay before the Reader the several *Tessara-decads* of *St. Matthew* as follows:

I.	II.	III.
1 <i>Abraham.</i>	1 <i>Solomon.</i>	1 <i>Jechonias.</i>
2 <i>Isaac.</i>	2 <i>Roboam.</i>	2 <i>Salathiel.</i>
3 <i>Jacob.</i>	3 <i>Abia.</i>	3 <i>Zorobabel.</i>
4 <i>Judas.</i>	4 <i>Asa.</i>	4 <i>Abiud.</i>
5 <i>Phares.</i>	5 <i>Josaphat.</i>	5 <i>Eliakim.</i>
6 <i>Esrom.</i>	6 <i>Joram.</i>	6 <i>Azor.</i>
7 <i>Aram.</i>	7 <i>Ozias.</i>	7 <i>Sadoc.</i>
8 <i>Aminadab.</i>	8 <i>Joatham.</i>	8 <i>Achim.</i>
9 <i>Naasson.</i>	9 <i>Achaz.</i>	9 <i>Eliud.</i>
10 <i>Salmon.</i>	10 <i>Ezekias.</i>	10 <i>Eleazar.</i>
11 <i>Booz.</i>	11 <i>Manasses.</i>	11 <i>Matthan.</i>
12 <i>Obed.</i>	12 <i>Amon.</i>	12 <i>Jacob.</i>
13 <i>Jesse.</i>	13 <i>Josias.</i>	13 <i>Joseph.</i>
14 <i>David.</i>	14 <i>Jechonias.</i>	14 <i>Christ.</i>
Years 882.	415.	599.

Here the Reader sees the several *Tessara-decads* as they lie in *St. Matthew*, without any altering his Text: And as this Division of the whole time from *Abraham* to *Christ* into *Three* parts, is very agreeable to the Practice of the *Jewish* Writers,

Writers, so does it also represent to us the several Circumstances in which the *Jews* were, from the very first Founder of that Nation, considered as a separate People or Church. In the *first* we have an Account of their beginning, their sojourning, and increase, before any Temple was built, and the Kingdom possessed by the Offspring of *David*. This Portion of time, viz. from the Hundredth year of *Abraham* and Birth of *Isaac*, to *David's* Death, contains 882 years. In the *Second* we have an Account of that People under the Government of Kings, and during the standing of *Solomon's* Temple: This was their more exalted State: and from the beginning of *Solomon's* reign to the Death of *Jehojakim*, call'd *Jechonias* *Matth. i. 11.* are 415 years. The *Third* gives an account of the declining State of the *Jews* to the Birth of *Christ*, and contains 599 years. Thus much for the *first* Exception.

C H A P.

C H A P. VIII.

The CONTENTS.

A Second Exception against St. Matthew for his affirming that Jechonias begat Salathiel. An Answer unto it; that the Old Testament saith the very same. That Jer. 22. 30. is no sufficient Objection against the Evangelist. A farther Consideration of those words in Jeremy, chap. 22. 30. A Third Exception against the Evangelist, for his affirming that Salathiel begat Zorobabel, whereas he was the Son of Pedaiah, 1 Chron. 3. 19. An Answer thereunto. A Fourth Exception against St. Matthew, for his affirming that Zorobabel begat Abiud, who is not reckoned among his Sons, 1 Chron. 3. 19. An Answer to this Exception.

Except. II.

THE next Exception against St. Matthew, is for what he affirms, *ver: 12* that Jechonias begat Salathiel; which, as is pretended, is a Contradiction to what is said, Jer. 22. 30. where he is pronounced *Childless*. To which I reply,

Answer.

1. The Jew ought not to object this against the Evangelist, because he says no more

more than what we find written in the Old Testament, where *Salathiel* is expressly called the Son of this *Jechoniah*, 1 *Chron.* 3. 17. The Evangelist agrees with the Old Testament, and this is sufficient to justify him; nor am I obliged to give any farther Answer to it: if there be any Difficulty in this matter, it is because the Old Testament does not agree with it self. But tho' I am not obliged to give the Jew any other Answer; yet, because this seeming difference between the Book of *Chronicles* and *Jeremy* may create some trouble to others, I shall consider it in this place.

2. I shall make it appear that what is said in *Jeremy*, is not inconsistent with what is said in the Book of *Chronicles*, or what is affirmed by our Evangelist. For taking it for granted, that in the Prophet *Jeremy* it is denounced against him that he should be *Childless*, yet it does not thence follow that he should not have a Child; for this would be verified as much, if the Children he *had* died before him, as if he had never had any Child at all: He that is *bereft* of his Children, is as much Childless, as he who *never begat any*. There will be no doubt of this if we duly consider it, and compare it with, *Lev.* 20. 20. But supposing still that it were denounced

V. R. D.
Kimcha
Rad. in
voce.

עיר

denounced against him that he should never have a Child (which is by no means to be granted) yet how often hath God reversed such Sentences upon the Repentance of him who hath been threatened? And there is a Tradition among the Jewish Doctors (which *Kimchi* mentions in his Commentary on this place) that *Jechoniah* repented in Prison; and that thereupon the Sentence which was gone out against him was reversed.

3. That it is not evident from the Text of *Jeremy*, that it was denounced against *Jechoniah*, that he should be *Childless*. Indeed we render the *Hebrew* word so; and the *Chaldee* Paraphrast speaks to the same Sence; and so does the *Vulgar*. But yet it does not appear by any means, that the *Hebrew* word, in that place, is to be determined to that particular Sence. For tho' it cannot be denied that the *Hebrew* word sometimes signifies *Childless*; yet, it being observed, that it comes from a word which signifies to *strip* or *deprive*, it may very well (at least in a translated Sence) signifie any other Misery or Infelicity, as well as being *Childless*; such as Banishment from our Country, and being deprived of our former Prosperity. This was observed long ago by one of the Ancient, and most Learned Fathers

*Hierom. in
Jer. 22. 30.*

of

of the Church ; who tells us how differently this Hebrew word was translated, by the Ancient Interpreters, in these words. *Pro sterili, in Hebræo, Scriptum est ערירי, quod Aquilæ prima Editio sterilem, Secunda ἀναυξήτην, i. e. non crescentem, Symmachus vacuum, LXX & Theodotio abominabilem, & abdicatum interpretati sunt.* Certain it is, that *Jechoniah* was *abject*, and cast out of his Kingdom and Country at once ; and our LXX render the word by ἐκκινητόν, which is observed to signifie such a Person.

Abdicatum
Hominem
Irenaus
renders it,
l. 3. c. 30.
Advers.
Heres.

4. It is so far from appearing from *Jeremy* that *Jechoniah* was to be Childless, that the very contrary appears from him: And his words do sufficiently justifie my Interpretation, which I have given of that *Hebrew* word which we render *Childless*. The words of the Prophet are these : *Thus saith the Lord, write ye this Man Childless (or, miserable, and stripped) a Man that shall not prosper in his days: For no Man of his Seed shall prosper, sitting upon the Throne of David, and ruling any more in Judah.* By which words it is evident that he was not to be Childless, tho' his Children should not succeed him in his Throne and Dignity. For in these words (as *Theodoret* well observes) the Prophet declares the end of the Kingdom of *Judah*.

Jer. 22. 30.

The

Except III.

The next Exception against St. Matthew is for his affirming that *Salathiel* begat *Zorobabel*; which does not agree with the Account we have in the Book of the *Chronicles*: For it appears from thence, that *Zerubbabel* was the Son of *Pedajah*, and this *Pedajah* the Son of *Salathiel*: So that *Zorobabel* could not be the Son of *Salathiel*, but was the Son of his Son.

1 Chron.
3. 19.

I will admit, for once, that so it is; and that by *Zorobabel* in St. Matthew is meant that famous Person called sometime the Governour, or Captain of *Judah*, *Haggai* 1. 1. I will grant, in this Matter, more than I am strictly bound to do; and yet defend our Evangelist, upon Principles the *Jews* ought not to reject. And to that end I do reply,

Ans.

I. That the affirming that *Salathiel* begat *Zorobabel* imports no more than this; *Zorobabel* was the Son of *Salathiel*. Now this, according to the usage of the *Jewish* Nation, might be truly said by St. Matthew, though it should appear that *Zorobabel* was not the immediate Son of *Salathiel*, but of his Son *Pedajah*. 'Tis well known that those are called the Sons of *Israel*, who were his Posterity, though at the distance of many Generations. And the Evangelist, according to that manner of speaking, calls *Jesus Christ* the Son

Son of *David*, and the Son of *Abraham*.

But there is nothing more common among the *Hebrews* than to reckon the Grandson the Son of the Grandfather;

בני בנים *היהוה*, i. e. *the Sons of Sons* are as *Sons*, or rather, *the Children of Children* are as *Children*. It were easie to shew

this by a great many Instances. *Abraham* Gen. 20.

speaking of *Sarah* saith, *indeed* she is my 12. with

my Sister, she is the Daughter of my Fa- ch. 11. 28,

ther, &c. It is very evident that *Sarah* 29.

was no otherwise the Daughter of *Terah*, Joseph Ant.

than as she was the Daughter of his Son l. 1. c. 7.

Haran, who is said to be the Father of Juchasini.

Milcha and of *Iscah*, i. e. of *Sarah*, as is fol. 7.

agreed both by *Jews* and *Christians* also. V. St. Hie.

And *Zorobabel* must be allowed to be as onym. con-

much the Son of *Salathiel*, as *Sarah* was tra Helvi-

the Daughter of *Terah*, who was the Fa- di. p. 12.

ther of her Father. But so it was, *Ha-*

ran died before *Terah*, and the Daughters

he left were called the Daughters of *Te-*

rah, according to the known Custom of

those Eastern Countries; where the Sons,

and Daughters were called the Children Gen. 31.

of the Grandfathers, even when the Fa- 28.

ther was alive. Thus we read that *La-*

ban expostulates with *Jacob*, saying, Thou

hast not suffered me to kiss my Sons and my

Daughters. He could have no Sons to

kiss but the Sons of *Jacob*; which he e-

steemed his, as they were the Sons of his Children : And he tells *Jacob*, and 'twas the Sence of the Eastern Countries, *That those Children were his Children.*
 Ver. 43. Thus *Laban* is called the Son of *Nahor* ;
 Gen. 29.5. whereas he was the Son of *Bethuel*, who was the Son of *Nahor* : And *Jehoram* is called the Father of *Jehoash*, who was indeed the Father of his Father *Ahaziah* : And *Maa-chab*, the Daughter of *Abishalom* is said to be the Mother of *Asa*, when she was so no otherwise, than as she was his Fathers Mother.

2 Kin. 12.
 18.
 1 Kin. 15.
 10. with
 ver. 2.

2. That the Old Testament, when it mentions *Zorobabel*, calls him the Son of *Salathiel*, (without taking notice of *Pedajah*) and therefore the *Jews* have no cause to Object against the Evangelist, who speaks after the same manner. Thus is he called *Zerubbabel* the Son of *Salathiel* (so 'tis in the Greek for *Shealtiel*) or of *Shealtiel* : Thus he is called elsewhere also. We find that our Evangelist speaks of him as the Old Testament doth ; and is not to be blamed for leaving out *Pedajah*, when the Writers of the Old Testament leave him out. This is observed by *David Kimchi*, who says that *Zerubbabel* was the Son of *Pedajah*, tho' called the Son of *Shealtiel* (or *Salathiel*). *Salathiel* he conceives mentioned as a Person of greater

Ezr. 3. 2.
 ch 5. 2.
 Neh. 12. 1.
 Hagg. 1. 1.
 ch. 2. 2.

Kimchi in
 Haggai 1.
 1.

ter Honour; and *Pedajah*, as an obscure Person, passed by. Be that as it will, it is enough that our Evangelist speaks of him after the same manner.

3. As the Old Testament does it, so do the other *Jewish* Writers likewise call him the Son of *Salathiel*, without the mention of *Pedajah*. Thus in the Apocryphal Book of *Esdras*, he is called *Zorobabel the Son of Salathiel*, several times. And thus is he called by *Josephus* the Historian; ὁ Σαλαθιήλ πᾶσι Ζοροβάβελ, i.e. *Zorobabel the Son of Salathiel*. And in the *Seder Olam* we find *Zerubbabel* expressly called the Son of *Shealtiel*, without any mention of *Pedajah*. And thus I have, in this Matter, sufficiently defended our Evangelist, though it should be supposed that the *Zorobabel* here mentioned is the same mentioned, *1 Chron.* 3. and that he is that Person who was the Captain of the *Jews*, upon their Return from the Captivity of *Babylon*; into which Matter I may more strictly inquire afterwards.

The next Objection against St. Matthew is for his affirming that *Zorobabel* begat *Abihud*: whereas the Sons of *Zerubbabel* are reckoned up, *1 Chron.* 3. 19. where there is no mention of *Abihud*. And yet 'tis

not likely that he should be omitted, if he had been one of his Sons. I answer,

Ans.

1. That this Objection does suppose still that *Zorobabel* in *St. Matthew* is meant of the same Person who is mentioned, *1 Chron.* 3. But this is not very evident; yet admitting it so to be, I answer,

2. That it is not unreasonable to suppose, That *Abihud* is mentioned in *1 Chron.* 3. 19. under the name of *Mesbullam*. It is very well known, that many Persons in the Old Testament had several Names: And as this was common with them at all times, so it was especially about the Time of their Captivity (see *Dan.* 1. 6, 7.) They had other Names in *Babylon* than what were used in their own Land. And long before this time of the Captivity this Custom of several Names obtained. The same Son of *David*, who in the Book of *Samuel* is called *Chileab*, is in the Book of *Chronicles* called *Daniel*.

2 Sam. 3. 3.

with

1 Chron. 3.

1.

CHAP. IX.

The CONTENTS.

A Fifth Exception against St. Matthew, for his leaving out three Kings at once. That the Evangelist cannot be charged justly of falsifying upon this Account, or doing any thing inconsistent with his Design. That the Writers of the Old Testament do frequently omit Names, and are not upon that Account to be rejected. That it is not hard to assign several Causes why they are omitted, and why these rather than others. That St. Matthew cannot be blamed for affirming that Joram begat Ozias.

A *NOTHER* great Exception against Exceps. V. the Evangelist St. Matthew is, for his affirming that Joram begat Ozias: It is evident that he leaves out three at once, viz. Abaziah, Joash and Amaziah: And those three were not the worst of the Kings of Judah neither, nor could he upon that Pretence pass them over in Silence: He might have passed by Abaz, Manasseh, and Ammon as the greatest Sinners: And after all this, for him to reckon from

David to the carrying away into *Babylon* but fourteen Generations, is very strange. For though he makes but Fourteen, yet it amounts to no less than Seventeen; and according to his way of reckoning, he might have pitcht upon a less number, if he had thought fit. This is the most of this Exception; for I have given it all the advantage I can. In answer whereunto, I offer the following Severals.

Ans.

1. It is to be considered, That *Matthew* does not say that there were but fourteen Persons born from *David* (to whom they succeeded in the Kingdom) to the carrying away to *Babylon*. He says no such thing: He is very far from it: And his words deserve a very particular Consideration. For as there were really but fourteen Generations from *Abraham* to *David*, so he thought fit in the next Interval to mention no more; but he no where affirms, That there were in all but fourteen Degrees or Descents from *David* to the carrying away into *Babylon*. So far is he from saying so, that he gives an Account of this Matter in such terms, that a diligent Reader may from the Evangelists own Words defend him in this Matter. When he summs up the Generations of the first Interval, he says, *Πάντων, &c.* All the Generations from *Abraham* to *David*,
are

are *fourteen Generations* : There were no more in all the Degrees or Descents from *Abraham* to *David* : But then when he comes to the second Interval, he does not say *Πᾶσαι All*, as he did before (tho' if he had done so, the *All* must have referred only to those whom he had mentioned) but, *from David, until the carrying away into Babylon, are fourteen Generations*. So that all that he does is this, that when he had reckoned up so many as he judged sufficient for his Purpose, he tells us, That the whole number of those which he had mentioned came to Fourteen, and so they do. For from *Solomon* to *Jehoakim*, or the first *Jechonias* inclusively, as they are reckoned by him, are just so many. Nor are those words of his (*ver. 17.*) superfluous or needless ; where he tells us, That the summ of the Generations, which he hath before set down, are Fourteen : The Holy Writers of the Old Testament do frequently give in the Particulars first, and then the total Summ of the whole. The Evangelist does so here; he divides his whole into three parts, and then tells you how many Generations he hath assigned or reckoned to each part. By this means we are assured that if, through the Ignorance or Carelessness of any Transcriber, there should be found, more or

less than Fourteen, under any of the several *Classes* or διασμήματα, that there is some one Generation or more wanting, or else supernumerary. It is true that *St. Luke* did not take this Course: He does not give us the Summ total of the Generations from *Joseph*, unto the first Man *Adam*. It seemed good to the Divine Wisdom, that we should have the names only in *St. Luke*, and not the number of the whole. In this we ought to acquiesce, as that which God thought fit and convenient. But still this we may say, That if *St. Luke* (as *St. Matthew* hath done) had set down the total Summ at the Close of all, the great Dispute about the δούριος *Cainan* (not to mention any thing of *Matthat* and *Levi*) would have been easily prevented, or soon put to an end.

2. The passing by these three Kings, *Ahaziah*, *Joash* and *Amaziah*, is not inconsistent with the Design of the Evangelist: nor does it in the least hinder the gaining of his End, if the Matter be considered with due Application. The Design of the Evangelist is plainly this, to shew that *Jesus* was of the House of *David*. To this Purpose he reckons up *Salomon*, and those who succeeded him in his Kingdom (as those from whom *Christ* was

was descended) for six Kings together, in the same Order in which they are found in the Old Testament; and after the Omision of three Kings, returns to the same Course, reckoning the Kings successively to the carrying away to *Babylon*. His passing from *Foram* to *Ozias* cannot be called a going out of the way at all: He keeps in the same Line, and uses the very same Method still, to prove *Jesus* of the House and Family of *David*. And admitting *Ozias* to be of the Family of *David* (as 'tis confest by all that he was) he proves *Jesus* to be of the same Family, as much by deducing him from *Ozias*, as if he had mentioned the three Kings whom he thought fit to omit. *Aram* was as truly descended from *Abraham*, as *Jacob* was (tho' there be three Generations between *Jacob* and *Aram*; and he that proves that *David* did descend from *Aram*, does at the same time prove him to have descended both from *Jacob*, and from *Abraham* also. If the *Jews* could prove that *Ozias* was not of the Family of *David*, or that *Jesus* was not descended from *Ozias*, they would say something to the Purpose: But this they do not attempt. They quarrel with the Evangelist for omitting three Kings; but this is nothing to the main Question. There was no
need

need that he should mention them, for the Purpose which he had in hand. Had he named some, not mentioned in the Old Testament, the *Jews* might have excepted against him very justly, for obtruding Persons of his own Head, whom the Sacred Writers had not mentioned; when yet there were Books in the Old Testament, which were penned for our Instruction in that Matter. But I see no reason why they should blame him for omitting three Kings, when he neither undertook to give a perfect List of them, nor did he pretend at any time that he had so done; nor was it in the least requisite to his Purpose that he should do it.

3. As it is not inconsistent with the Design of the Evangelist, as to the main, so it was very fit, in Order to make his *second Class* agree with his *first*, and with his *third*. For he having divided his whole time into *three* very remarkable parts, agreeably to the various Circumstances of the *Hebrews* from *Abraham* to *Christ*, it need not seem strange, that he should take so many only of the Kings of *Judah*, as would answer the number from *Abraham* to *David*, and that from *Jechonias* to *Joseph*. Nor can I see any cause why the *Jews* should, upon this Account,

count, find fault. For as we are able to give a plausible Account, why St. *Matthew* omitted three under his *second Class*; so it is certain, that the Writers of the Old Testament do sometimes omit Names, where we might as justly have expected them, as the Reader of St. *Matthew* might have looked for those of *Abaziah*, *Joash* and *Amaziah*: and yet no Man ought upon that Account to question the Authority of those Books. The Writer of the first Book of *Chronicles*, when he begins with the *Sons of Judah* (as he does *Chap.* ^{1 Chron. 2. 3. with} *4. ver. 1.*) does yet omit *Zerah*, one of ^{Ch. 4. 1.} his Sons; and set down others, who were not strictly his Sons, tho' they were indeed descended from him. St. *Matthew* omits three Kings, 'tis true; but the Penman of the Books of *Samuel*, when he recounts the *Worthies* of *David*, omits *Jo-* ^{2 Sam. 23. 18.} *ab*; when yet he mentions his Brother *Abishai*. If three Kings are omitted, so is *Cain* in the Book of *Chronicles*; and so is *Simeon* (even then when the Children of *Israel* were reckoned up, and blessed by *Moses*) even in that place where one would not have doubted but to have found his Name among the rest of his Brethren. The Writer of the Book of *Chronicles* reckons up all the Sons of ^{1 Chr. 9. 1.} *Jacob* (*1 Chron. 2. 1, 2.*) and seems to de-

sign

sign a particular Account of the Posterity of each of his Sons: He does actually give an Account of the Posterity of ten of them; but yet he omits, in this Account, *Zebulun* and *Dan*. We find ^{with} that *Benjamin* had ten Sons, when the ^{1 Chron. 7.} Sons of *Israel* went down into *Egypt*; ^{& 6. & ch.} these are reckoned up by their Names in ^{8. 2.} the Book of *Genesis*: And yet the Writer of the first Book of *Chronicles*, when he gives Account of the Sons of *Benjamin* (which he does in several places) does not only give it different from that in *Genesis*, but one place differs from the other. For in one place he reckons no more than three, in the other five; and there are in both places Names different, both from the Account in the Book of *Genesis*, and the several Accounts which he gives himself: And yet no wise Man doubts of the Authority of that Book upon this Score. Again, the same Author (as the Author of the Book of *Samuel* had done) does mention and reckon up the chief and mighty Men of *David*: and tho' it be evident, even from that Book, that *Joab* was the *Chief* among these, yet is he not so much as mentioned, even there where he gives in the Number of the chief and mighty Men belonging to *David*; when yet *Asahel*,
the

1 Chron,
11. 6. with
ver. 10. 11.
26. 39.

the Brother of *Joab*, and another who was his Armour-bearer, are found in that List. The Authour of the *Juchasin* (a Book of great Fame among the Jews) hath observed of *Ezra* שדילג ו דורות *Juchasin*. fol. 10.
מאחיטוב לאחיטוב ובר' הימים הזכיר.

That he hath skipped over seven Generations from one Abitub to another, and that he hath mentioned them in the Book of Chroni-

cles. Thus much is very certain, that according to the Account in the Book of *Ezra*, there are reckoned from *Seraiah* to *Aaron* sixteen Generations inclusively, and no more : But in the Book of *Chronicles*, from *Aaron* to the same *Seraiah* are reckoned two and twenty ; and then there are just six omitted in the one place, which are mentioned in another. And I am apt to believe that the Author of the *Juchasin* set down but six himself, tho' we find it *seven* in his Printed Copy. For the *Jewish* Writers numbering by the Letters of the Alphabet ; and there being so much likeness between the Letter ז (which is put for seven) and ו which stands for six, it is not to be wondred at that the Printer should put one for the other. If *Ezra* cut short his Genealogy, and omitted six at once, for no apparent Reason, but for Brevities sake, why should any Man quarrel with our Evangelist for omitting three ? 4. And

Ezra c. 7.

with

Chron 6.

4. And tho' it does not become *Christians*, who are sufficiently assured of the Divine Authority of the Holy Writers of the Gospels, to inquire nicely into the Reasons, who the Evangelist did pass by *Abaziah*, *Joash* and *Amaziah*; yet it may, I think, be granted without any Scruple, that they are not therefore passed by, because they were the greatest Sinners that were to be found among all the Kings of *Judah*, as is supposed in the Exception last named. Yet indeed they were bad Men: *Jehoram* himself trod in the steps of *Ahab*; and for *Abaziah*, who succeeded him, he was (says *Josephus*) *ἧλθεν τὸ πάρος*, i. e. worse than his Father. He Reigned but one year, and died a violent Death, being slain by *Jehu*; as were also Forty and two of his Brethren: upon which Accounts he was of very little Value and Consideration. *Jeboash*, who succeeded him did well, indeed, during the time of *Jebojada*, who instructed him: But afterwards he fell into Idolatry; and is very infamous for killing *Zechariah* the Son of *Jebojada*, who would have reduced him. He also died an untimely Death, being slain by his own Servants. For *Amaziah*, tho' we read something of him that is good, yet certain it is he was a Man of Pride and Vanity; and when he had over-

come

2 Kin. 9.

27.

2 Kin. 10.

14.

2 Kin. 8.

26.

2 Kin. 12.

2.

2 Chron.

24. 18. 21.

22, 25.

2 Chron.

24. 14.

2 Kin 14. 3.

come the *Edomites*, he worshipped their Gods. He was taken by the King of *Israel*, who brake down the Wall of *Jerusalem*, and took Hostages and put him to an open Shame. So that upon the whole Matter, these were Kings that were very evil Men; and might very well be passed over in silence, as Men who were of little Note, if not very infamous, and unhappy; all of them coming to an untimely end.

5. Nor will it be very hard to offer a very probable Reason to the *Jews*, who urge the Omission of these three Kings, with a design to overthrow the Credit of the Evangelist, why they, rather than any others, are passed by in Silence; tho' I think they are very unreasonable in demanding it. To this Purpose we are to remember, that *Joram* (who in the Evangelist is said to beget *Ozias*) was not only a very bad Man, but an *Idolater*, and one that married into an Idolatrous Family. *He walked in the ways of the Kings of Israel, like as did the House of Ahab: for he had the Daughter of Ahab to Wife, and he wrought that which was evil in the eyes of the Lord.* This Account we have of him, both in the Book of *Kings* and *Chronicles*: and the words which follow in both places are very remarkable;

² Chron.
^{21.6.} with
² Kin. 8. 18.

for

2 Chron.
21. 7. with
2 Kin. 8.
19.

for they import that God was provoked by this King to destroy his Family, as he had done that of *Jeroboam*, and as he was about to destroy that of *Ahab*. The words in the Book of *Chronicles* are these: *Howbeit the Lord would not destroy the House of David, because of the Covenant that he had made with David; and as he promised to give a light to him, and to his Sons for ever.* Yet so it was, that for the Cruelty and Idolatry of this King, he is smitten in his Bowels with an incurable Disease: And for *Abaziah*, *Joash* and *Ama- ziah*, they were all cut off by an untimely and unnatural Death: so remarkably did God punish the Idolatry of this King; and the House of *Ahab* in his Posterity. To what hath been related from the Book of *Kings* and *Chronicles*, I add a Tradition among the *Jews*, reported by one of their celebrated Authors, that upon the Affinity contracted by a King of the House of *David* with the House of *Omri*, God did decree to destroy the House of *David* with that of *Ahab*. And tho' God did not execute that Decree vigorously, yet he imputes the Destruction of *Abaziah* to it; and the two other Kings came to violent Deaths, who are omitted by *St. Matthew* here.

Seder Olam
Rabb. c. 17.

If any Man should enquire why this Sin was not also punished, after the same manner, in the succeeding Kings, who descended from *Joram* and from *Ahab's* House as well as these; I answer that God having threatned to punish the Iniquity of idolatrous Parents (for such are those to whom this is threatned, *Exod. 20.* as *More Necessarium* well observes) to the Third and fourth Generation, it is enough that these three succeeding Kings are passed over in Silence by the Evangelist.

It is true he might have passed over *Abaz*, *Manasseh*, and *Amon*, if it had been thought fit so to do: It is enough that he rather chose to pass over these. And yet we may very well suppose, that *Abaz* might be spared upon the Account of the great Vertue of his Son *Hezekiah*, and *Manasseh* upon the Account of his own Repentance, and *Amon* upon the Score of the eximious Piety of his Son *Josiah*. Whereas the Kings omitted, besides the great Faults of their own and of *Joram's*, were of the Blood of *Ahab* an Idolater, whose House was devoted to Destruction: and tho' they were not altogether destroyed, yet they all died violent Deaths; and are justly passed over in Silence. I shall end this Particular with the words of the *Glossa ordinaria* upon the first

Chapter of *St. Matthew*; where speaking of this Omission, he gives this Reason of it; *viz.* because *Joram* had married into the Idolatrous Family of *Ahab*: and then adds these words, *Ideò memoria ejus à sanctâ Generatione tollitur, usque ad tertiam Generationem: purgatâ vero labe Gentilis familiæ, in quartâ origo Christi numeratur.*

Possin. Di-
atallicon
interval.
III. c. 29.

6. Tho' I think that what hath been already said, is an abundantly sufficient Answer to the Difficulty that I am removing, yet I think good to name another Answer, which a very Learned Man hath given to the Exception above-named: And this it is; that the true Reason why the Evangelist omits the mention of these three Kings is this, *viz.* because they were omitted in the *Tabulæ Censuales* that were kept in the Temple, wherein the *Stems* of Families (especially of the *Davidical* and *Kingly*) were written down. This Learned Man endeavours to prove that there were such Tables kept in the *Archives* of the Temple; some of which were designed barely to give an Historical Account of the Successions of one to another, in which no change could be admitted; and that there were others which preserved the Fame of the *Ecclesiasticks* and *Civil Magistrates*, whose Names were there

there Registred ; and that it was in use for the Priests to erase out of these Tables, of this second sort, the Names of those who had deserved ill ; and that thence the Custom did arise in the *Christian* Church of blotting the Names of evil Clergy-men out of the Ecclesiastick Tables ; and of deceased Bishops, who were infamous, out of the Sacred *Diptychs* ; just as among the *Romans*, the Tyrants and evil Magistrates were erased out of their *Fasti* and *publick Monuments*. I thought fit to mention this Account of this very Learned Man : I must needs say that this alone would be a sufficient Answer to the Exception above , were it sufficiently prov'd and confirmed. And though it may be true, and is very probable, and cannot be disproved, yet because it is not sufficiently confirmed, I will by no means urge it ; but shall rest satisfied with what hath been said before, in Answer to the Exception against our Evangelist.

If any Man should object, that it cannot be truly said that *Joram* begat *Ozias*, because *Ozias* was the Son of *Amaziah*, who was the Son of the Grand-child of *Ozias*, he does not duly consider the *Hebrews* way of speaking, and their Maxims relating to this Matter. The Children of Chil-

dren are, among that People, reputed the Children, not only of the immediate Parents, but of their Ancestors. And more still, the Ancestors may be said, and are said, to beget those who are removed some Generations from them. Thus *Isaiah* tells *Hezekiah*, *Of thy Sons that shall issue from thee, which thou shalt beget, shall they take away; and they shall be Eunuchs in the Palace of the King of Babylon.* Isa. 39. 7. This Prediction (as *Procopius* on the place well observes) was fulfilled in the days of *Jechonias*; and tho' these Men, who thus served in the Palace of the King of *Babylon*, were born long after the days of *Hezekiah*, yet notwithstanding they were at that great distance from him, he is said to beget them: and therefore *St. Matthew* ought not to be blamed, for saying that *Joram* begat *Ozias*.

CHAP. X.

The CONTENTS.

An Exception against St. Luke, for his Second Cainan, ch. 3. 36. It is granted that Cainan is added. This proved at large from the Testimony of Berosus, of Josephus and R. David Gantz, and the Author of Seder Olam; as also from Theophilus Antiochenus, Eusebius and Hieronymus, &c. That St. Luke may be defended, tho' we should grant that he had inserted this Cainan. That this Cainan was not always in the LXXII. This is proved at large; and that this Cainan was not inserted by St. Luke. A Testimony of Irenæus to this Purpose; and the Authority of a very ancient Copy. The thing it self is of small moment. The Seventh Exception propounded.

THE next Exception is against St. Except VI. Luke the Evangelist; for inserting a second Cainan (ch. 3. ver. 36.) whereas there is no such Person mentioned in the Hebrew Text of the Old Testament. in any place where the Generations from Adam to Abraham are reckoned up: And

however *St. Matthew* may be defended for leaving out three Kings, yet he could not have been defended if he had added any one, who is not mentioned in the Old Testament, which gives Account of them all. And therefore *Luke* cannot be justified for adding this *Cainan*, if it be granted (as it cannot be denied) that the Holy Writers of the Old Testament do, *de industria*, undertake to give us an Account of all the Names (as *St. Luke* pretends to do here) from *Adam* unto *Abraham*. And if it do appear that this Evangelist hath falsified in this Matter, this will very much shake, or rather overthrow the Credit of that Writer. For whether he were mistaken, or did purposely design to impose upon his Reader, it matters little to the present Purpose: He ought not to be received as a Writer Divinely inspired.

For the giving a full and clear Answer to this Difficulty, I shall proceed in the following Method.

I. I do readily grant, That the second *Cainan*, mentioned, *Luke* 3. 36. is a Supernumerary Name, which does not belong strictly, and of right, to that Genealogy into which he is inserted. In that matter I have no Controversie with the *Jews*. But because some *Christians* (who do,

do, for what reason I know not, prefer the *Septuagint* to the *Hebrew Text*) may think I have granted too much, I shall spend some time in confirming the Truth of it.

We read in the Book of *Genesis*, That *Arphaxad* lived five and thirty years, and *Gen. 11, 12.* begat *Salah*: Where there is no mention of this second *Cainan*, who is in *Luke* supposed to be the Son of *Arphaxad*, and the Father of *Salah*. And as there is no mention of him in this place, so there is no room for him. For if *Cainan* should be taken in between *Arphaxad* and *Salah*, we must suppose one of them to beget at Eighteen, the other at Seventeen years of Age; which is not to be supposed: Nor does it agree in any measure with the other Ages (mentioned in that Chapter) at which the Posterity of *Shem* and Ancestors of *Abraham* are said to beget Children. And as *Cainan* is not mentioned there in the *Hebrew Text*, so neither is he mentioned in the *Targum* of *Onkelos*, nor in the *Vulgar Latin*, nor in the *Samaritan*, *Arabick* and *Syriac* Versions. To which I may add, That we have the very same Account of this Matter, *Gen. 10. 24.* *Gen. 10. 24.* where we read that *Arphaxad* begat *Salah*, and *Salah* begat *Eber*. If we proceed to the Book of *Chronicles*, we shall find that a-

1 Chron.
1. 18, 24.
25, 26, 27.

grees with this of *Genesis*. It is there expressly said, That *Arphaxad* begat *Shelah*; and in the same Chapter we have an Account of all the Names from *Shem* to *Abraham*, agreeable to the Account in *Genesis*, thus: *Shem, Arphaxad, Shelah, Eber, Peleg, Reu, Serug, Nahor, Terah, Abram, the same is Abraham*. Here was a fair occasion of inserting *Cainan*, if he had been omitted by *Moses*.

It is very well known, That *Noah* was the Tenth from *Adam*, our first Parent: And *Abraham*, the Father of the faithful, and the Friend of God, was the Tenth from *Noah*, according to the Hebrew Account. Perhaps it is not without some Mystery that these Men are placed at these equal distances from each other: That *Noah* should arise in the Tenth Generation after *Adam*; and that *Abraham* should arise just so many Generations after *Noah*. The first of these was the common Parent of Mankind: The second was the Head of the New World; the third, the common Parent of the Faithful. But I will not look after Mysteries now. It is acknowledged by all, that *Noah* was the Tenth from *Adam*; and the Ancients acknowledge *Abraham* to be the Tenth from *Noah*: and consequently, they cannot acknowledge this second *Cainan*; who would

would render *Abraham* not the *Tenth*, but the *Eleventh* from *Noah*. Thus *Be-rosus* speaks of *Abraham* : Μετὰ τὸν κα- Euseb. Pra-
τακλυσμὸν δεκάτῃ γενεᾷ παρὰ χαλδαίοις par. 1. 9.
πρὶν εἶναι δίκαιον ἀνὴρ, καὶ μέγας, καὶ τὰ ἐξάνια c. 16.
ἐμπειροῦ, i. e. In the *Tenth* Generation af-
ter the Flood, there was among the Chal-
daeans, a certain Man who was Righteous,
and great and skilful in the Heavens. To
this I shall add the Testimony of *Jose- Joseph. An-
phus*, who giving Account of the Sons of tiqu. Jud.
Shem, mentions *Arphaxad* as the Ruler l. 1. c. 7.
of the *Chaldees* : And adds, Ἀρραξάδης δὲ
ζῶνται πάντες, Σάλης, i. e. The Son of *Ar-
phaxad* was *Salah*. That Author goes on,
and reckons up the rest to *Abraham*, viz.
Eber, *Peleg*, *Ren*, *Serug*, *Nahor*, and *Terah*,
who (says he) is the Father of *Abraham*,
ὃς δεκάτος μὲν ἐστὶν ἀπὸ Νῶε, i. e. Who is
the *Tenth* from *Noah*. This is also the
Affirmation of the later Jews. *R. David*
Gantz, when he mentions the Birth of
Abraham, adds, That there were ten Ge-
nerations from *Noah* unto *Abraham*. And
the Author of the *Seder Olam Zutah* lets
us know, that from the Creation to *Noah*
were ten Generations ; and that from the
Flood to *Abraham*, were likewise ten Ge-
nerations. And *Abraham* is likewise call-
ed δεκάτης, in *Philo* the Jew. They do
not, nor can they reckon more.

It

R. D.
Gantz. Te-
mah. Da-
vid.
Seder Olam
Zutah.
L. πρὶ τῆς
εἰς τὰ προ-
παιδ. συ-
νόθεα.

*Theophilus
Antiochenus
ad Auto-
lych. lib. 3.*

*Euſeb.
Chron.
lib. 1.*

*Hieronym.
Quaest. in
Genesim.*

It is also very certain, That this *Cainan* is not owned by the Ancient Writers of the Church. *Theophilus Antiochenus* undertakes to give an Account of the Posterity of *Shem* to *Abraham*, as he does of the Anti-diluvian Patriarchs a little before; and when he comes to *Arphaxad*, he tells us expressly, That *Arphaxad* begat *Salah*, and that *Salah* begat *Eber*. Indeed the *Latin* Translation puts in *Cainan*; but 'tis a lewd Imposition upon the ignorant Reader: there being nothing more plain than the Authors Text. *Euſebius* gives an Account of the Genealogy of *Abraham*: and he does it *ex professo*, and not by the bye. He gives a particular Account according to *Africanus*, another according to the *Septuagint*, a third according to the *Hebrew*, and a fourth according to the *Samaritan*; in every one of these he makes *Abraham* the Tenth from *Noah*: and whatever other difference there be, he leaves *Cainan* out of them all, and places *Salah*, in every of them, next to *Arphaxad*. And we find St. *Hierom*, in his Questions upon *Genesis*, expressly affirms, That *Arphaxad* begat *Salah*: Nor does he take any notice of the *LXXII* Interpreters as saying otherwise; and yet he mentions them upon other occasions, in that Book of his, several times:

times ; and is not wont to spare them, when they departed from the *Hebrew* Text. For it is very well known, that he was a strenuous Assertor of the Authority of the *Hebrew* Text ; and did not own the LXX, any farther than they agreed with it.

*Id. præfat.
in Pentat.
Mos.*

*Id. Epistol.
ad Sum. &
Fretel.*

This is Evidence enough against this second *Cainan* ; who is supposed to be the Son of *Arphaxad*, but in truth was not : For *Salah* was his Son ; and this *Cainan* never was at all: He is not owned by *Moses* : and the Writer of the Books of *Chronicles* owns him not : for besides that he expressly tells us, That *Arphaxad* begat *Shelah*, he does in the same Chapter, set down the Names from *Shem* to *Abraham*. And thus he begins ; *Shem, Arphaxad, Shelah* : Upon which Verse there is a *Marginal* Note in the Margin, that sufficiently bears Witness against *Cainan*, and 'tis this ; that this is one of those Verses, ראת בכל מילהין שין, i. e. *That hath the Letter Shin in each several word of the Verse* ; and so every word indeed hath : but it would not be true if *Cainan* had been there. But *Cainan* is not in the *Hebrew* Text ; tho' *Salah* be, no less than in three or four Places. He is not owned by the most of the *Versions* ; nor by the *Jewish* Writers, nor the *Ancient Fathers* of the Church.

*1 Chron.
1. 17. with
ver. 24.*

2. Let

2: Let us suppose, for once, that the second *Cainan*, which we now find in the Copy of *St. Luke*, were set there by his own hand (which is by no means to be granted) yet will not this destroy the Authority of that Evangelist. Those Men who are of this Opinion among *Christians*, do not for that Reason call in question the Authority of our Evangelist; and that because it is certain, That this Account which he gives, is agreeable to the Account which is given by the *Septuagint*, in the Book of *Genesis*; who have inserted *Cainan*, between *Arphaxad* and *Salah*. And as *Christians* that are of this Opinion, however they may too much magnifie, upon this Account, the Version of the *LXXII*, yet do not call in question the Authority of the Evangelist; so the *Jews* our common Enemies, have not sufficient Reason to reject the Authority of our Evangelist upon this Score. For the Evangelist writing in *Greek*, and for the sake of the *Gentiles*, who generally understood that Language, might (without any just imputation of unfaithfulness) make use of that Version; which was common among them, as well as among *Jewish Hellenists*. The putting down of *Cainan*, as he found it in a received Translation, does not speak the *Evangelists*

gelists Sence, but the Sence of those *Interpreters*, whom he truly cites, and lays before his Reader, without his own observation or remarks upon them. Not to have done thus, might have brought him into Suspicion with some : but to do it (as he is supposed to do) ought not to be imputed to him as a Crime, when he speaks the Sence of others only, and proceeds upon Principles generally own'd and received. We should not have been obliged (upon this Supposition) to believe *Cainan* to be the Son of *Arphaxad*, any more than we are obliged to believe that *Melchisedec* was really without Heb. 7. 3
Father and without Mother, without descent, having neither beginning of days, nor end of Life ; because the Author of the Epistle to the *Hebrews*, according to the received and vulgar Opinion, speaks of him after that manner. Admitting that *Luke* himself had put this second *Cainan* into his List, yet is there enough, in the Text of St. *Luke*, to secure the diligent and wary Reader from concluding from his words, that this *Cainan* was really the Son of *Arphaxad*. For propounding to himself to set down all our Saviour's Ancestors, were they really so, or commonly so reputed, he begins thus, speaking of *Jesus*, being (as was supposed) Luk. 3. 23

*Jac Ufferii
 Chronolog.
 p. 100.*

sed) the Son of *Joseph*, of *Eli*, of *Matthat*, &c. And then *Cainan* might be very justly reckoned the Son of *Arphaxad* (as was supposed) not that he was really so, but so reckoned by the *Hellenists*; because he was so said to be, in that vulgar Translation which they received.

But I would not be understood amiss. I am far from believing that *St. Luke* did ever put this *Cainan* into his List. I only think he might be defended in this Matter, had he so done; upon this Supposition, that he had found him in the Version of the *Septuagint*.

3. That tho' this second *Cainan* be now mentioned in the Version of the *LXXII*, and were of old in that Version which was very commonly received; yet we have just reason to believe that it is a Fault, and that it ought not to be there: And that however it might be in some common Copies, yet it was not in the *Greek Text* from the beginning. However some Men magnifie the Translation of the *LXXII*, even to the Disparagement of the *Hebrew Text*, and have defended them, even in this Matter of which I am now speaking; yet I make no doubt but it will appear that they are very faulty, as in many other places, so in this also which lies before us. This will appear, I say, to any

any *indifferent* Men: For where Men are prejudiced, and resolved to maintain an *Hypothesis*, nothing will convince them.

If there had been such a Person as our second *Cainan*, who was the Son of *Arphaxad*, why did not *Moses* mention him? He knew there was such an one, or he knew it not: If he did not know, I would fain learn how the *Seventy* came to the knowledge of this Secret? But if he did, what Reason can be assigned that he should, even in two places, make *Salah* (and not *Cainan*) the Son of *Arphaxad*? Sure, none will be so impudent as to say, That *Moses* put in *Cainan*, and that since his time it is taken out. If any should, I would know of him what shadow of reason he can produce for it? Who should attempt this? The *Jew* could have no interest to move him to do it: And 'twas against the interest of the *Christians* to do it, as well as out of their reach, or Power. Besides, the account which *Moses* gives is very much confirmed by the Writer of the first Book of *Chronicles*, in several places of the third Chapter of that Book.

The truth of what I maintain here, is farther confirmed by the Testimonies produced before. That of *Berosus* in *Eusebi-*

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us is of great Antiquity ; and that of *Josephus*, of great moment, in a question of this Nature. But then that of *Theophilus Antiochenus*, is not only, upon the account of its Antiquity, very venerable, but still the more to be regarded, because that ancient Author does, in that place, treat of the Genealogy from *Shem* to *Abraham*. To which hath been added before, the Sence of *Africanus*, of the *Samaritan*, and of that Copy of the LXXII Interpreters which *Eusebius* made use of, as also the expresse Testimony of *St. Hierom*. To which I may add the Sence of the whole Nation of the *Jews* ; as well as the Agreement of the Learned and ancient Versions and Paraphrases upon the Book of *Genesis*. To which our Countryman, *Mr. Gregory* adds, That it is not in the *Russ* Bible, translated from the *Septuagint* : Nor (saith he) *did ever any Translation out of the Hebrew acknowledge it : Not the Targums whatsoever, not the vulgar Latin, not the Spanish or the vulgar Greek, both translated by the Jews themselves, and Printed at Constantinople in Hebrew Letters : Not the Persian Paraphrase by Tawos ; the Arabick, by Saadiah Gaon ; or that other by the Jews in Mauritania, set forth by Erpenius.*

*Gregory's
Posthuma,
p. 24.*

It is granted that *Cainan* is, to this day, in the Version of the LXXII: but 'tis there alone; 'tis no where else. There it is found, indeed; but there it ought not to be: and there it was not always, as is evident from the Testimonies mentioned above. I grant that *Cainan* is found there; and that it was so many hundred years ago: But when it was found there, it was however marked, as that which did not belong to the Text. Of this we have a very pregnant Testimony from *Procopius Gaza-* Procop. Gazaus in Oratione in Gen. 11.
us. He tells what the *Hebrew* affirms, viz. That *Salah* was begotten by *Arphaxad*; and that for what is added to the Text, it had a Mark upon it, as not of right belonging to it. His words are these; *Hebraica veritas habet, Salam genitum esse ab Arphaxad: Quæ deinde in medio ponuntur, obelisco signata visuntur.*

The words as they lie in the LXXII Interpreters are these: *Καὶ ἔζησεν Ἀρραξὰδ ἑκατὸν τριάκοντα πέντε ἔτη, καὶ ἐγέννησε τὸν Καϊνᾶν. καὶ ἔζησεν Ἀρραξὰδ μετὰ τὸ γεννηθῆαι αὐτὸν ἑκατὸν ἔτη τετρακόσια, καὶ ἐγέννησε υἱὸς καὶ θυγατέρας. καὶ ἀπέθανε. καὶ ἔζησε Καϊνᾶν ἑκατὸν καὶ τριάκοντα ἔτη, καὶ ἐγέννησε τὸν Σαλᾶ. καὶ ἔζησε Καϊνᾶν μετὰ τὸ γεννηθῆαι αὐτὸν τὸν Σαλᾶ ἑτη τετρακόσια τριάκοντα, i. e.*
And Arphaxad lived 135 years and begat Cainan;

C c

Cainan;

Cainan ; and Arphaxad lived after he begat Cainan 400 years, and begat Sons and Daughters ; and died. And Cainan lived 130 years, and begat Salah : And Cainan lived after he begat Salah, 330 years. This is the Account of the LXXII according to the *Vatican Exemplar*. I will not now concern my self with the different Account we find here, as to the Age of *Arphaxad*, when he begat, from what is in the *Hebrew* : The LXXII have 135, where the *Hebrew* Text hath no more than 35. It is well known how much the LXXII differ from the *Hebrew* in that Matter. *Theophilus Antiochenus* (whom I quoted before) does, as to the Age of *Arphaxad*, when he begat, follow the Account of the LXXII. But yet, as hath been noted above, he leaves out *Cainan* : which is a good Argument that he was not found in that Copy which he made use of. Nay this very Copy of the LXXII, which hath *Cainan* in *Genesis*, leaves him out in the Book of *Chronicles* ; where he ought also to have been, as much as in *Genesis* : For there we read 'Αρραξάδ, Σαλα, Εβερ, &c.

2 Chron.
1.4. CHIV
LXXII.

Allowing to the LXXII Interpreters as much Authority as can reasonably be granted, it will not hence follow that the Copy we now have agrees with that
which

which those Elders wrote in *Ptolomy's* time. For, as *St. Augustin* hath well observed, it might easily be, that the first Transcriber of the Copy which was Lodged in the Library of *Ptolomy*, might easily spread Errors abroad through his own Ignorance or Inadvertence; and those Errors are not to be imputed to the LXXII, but to him that undertook to Transcribe. Hence it came to pass, that there was a considerable Variety in the *Greek* Copies, which were commonly called the LXXII, among the Ancients; they were not all of the same Vogue and Authority among them. Besides this, there were several Men undertook the *Greek* Translation of the Old Testament, after the LXXII; and tho' *Origen* took great Pains to represent to the Reader those various Versions, together with the LXXII, and the *Hebrew* Text, yet (that work being now lost) it will be very hard, at the distance of so many years, and after so many Changes, to judge what is the work that was the genuine Version of the LXXII; and what was an Addition to it, or Variation from it.

De civitate Dei, 15. c. 13.

Hieronym. ad Sun. Ep. Eretell.

It is enough, to my present Purpose, That I have shewed that this second *Cainan* does not, of right, belong to the Text. How it came to be inserted, I am

not obliged to determine. And yet supposing the Transcriber to have drawn, for the sake of his Memory (or any other reason) a Table of those who descended from *Adam*, and of those who descended from *Noah*, in two several *Columns*, it will not be hard to say, how *Cainan* might be inserted into the other side, over against *Cainan* the Son of *Enos*; the one being placed at the very same distance from *Noah*, which the other stands in from *Adam*: Thus,

1. *Adam*.
2. *Seth*.
3. *Enos*.
4. *Cainan*.

1. *Noah*.
2. *Shem*.
3. *Arphaxad*.
4. *Cainan*.

In such a Case it might very easily come to pass, that a careless Transcriber might, by a mistake, fetch over *Cainan* into the other side.

4. That the *Evangelist* ought not to be charged with having inserted this second *Cainan*. For could it be proved that he had inserted him, yet it appears, from what hath been said, That the *Greek* Interpreters must in that be supposed to have done so before him; and then he could be supposed but to speak their Sense, and not his own. But it is not evident,

evident that *Luke* did put in this second *Cainan*; but rather very evident that he did not. For as we have great reason to believe, that there never was such a Person as this second *Cainan* in the world, so we have, besides that, very great Presumptions, that this *Cainan* was not in the Text of *Luke* from the beginning. Indeed, if *S. Luke* had done, as *St. Matthew* did; *i. e.* if he had given us in the Number of those Generations which he reckoned up, at the Close of his List; this Controversie would have been at an end. But tho' *St. Luke* did not summ up the Number of his Generations, yet one of the most ancient Fathers of the Church hath done it; and that, after such a manner, as it is evident, from the words of that Father, that there is a supernumerary Name in the Copies of *St. Luke* which now obtain among us; his words are these: *Propter hoc Lucas Genealogiam, quæ est à Generatione Domini nostri usque ad Adam, LXXII Generationes habere ostendit, finem conjungens initio, & significans quoniam ipse, qui omnes gentes exinde ab Adam dispersas, & universas linguas & Generationem hominum cum ipso Adam in semetipso recapitulatus est: Unde & à Paulo typus futuri dictus est ipse Adam.* Here is an exprels Testimony, and there can be no just Exception against it, nor

Irenæus,
l. 3. c. 33.

Augustin.
de civitat.
Dei, l. 16.
c. 3.

any Reason to believe that the Number mentioned here of the LXXII is altered. For he tells us, That this Genealogy of *Luke*, *usque ad Adam*, i. e. even to *Adam* hath Seventy two Generations, according to the number of the Nations and Languages of the whole World (which are acknowledged to amount to that number) whom our Saviour was concerned for. Those words, *usque ad Adam*, seem to allow us the Liberty of understanding this number of Seventy two of all the intermedial Generations, from the first to the last exclusively. And so many Generations there are precisely, and no more (if we leave out this second *Cainan*) between *Joseph* and *Adam* exclusively; but if we admit him, there are Seventy three. I may have a farther Occasion to reflect upon this Testimony afterwards: It is enough at present, that it is a good Argument, that this second *Cainan* was not always in the Text of *St. Luke*. And as it was not always in the Text, so neither is it now in all ancient Copies. The University of *Cambridge* hath a very ancient Copy of the *Greek*, written above 1200 years ago, and a *Latin* Version also of great Antiquity; in both which this second *Cainan* is omitted.

This Matter does very little affect the
main

main Question between us and the *Jews*: Nor does the supposing this *Cainan's* getting into the Text by the Ignorance of a Transcriber, overthrow the Credit of the Evangelist. For besides that it is not in *all* Copies; that it is in the *most* does no more disparage the Evangelist, than the difference which is made by a *Keri* and a *Cethib* (of which there are great numbers in the Old Testament) does take from the Reputation of the Writers of those Holy Books.

The *next Exception* is against both the Evangelists, as speaking inconsistently with one another, in relating the Particulars of the Genealogy of *Joseph*. Thus *Matthew* reckons from *Abraham* to *Jesus* but Forty and two Generations: *Luke* reckons from *Abraham* to *Jesus* no less than Fifty six. Again, *Joseph* is both by *Matthew* and *Luke* (however they differ in deriving him, from *Solomon* or *Nathan*) said to be descended from *Salathiel* the Father of *Zorobabel*; and there is, in each Evangelist, an Account of the distance of Generations between *Salathiel* and *Joseph* according to the Computation of *Matthew*, these Generations are but twelve; but in *Luke*, the Generations from *Joseph* to the same *Salathiel*, are no fewer than Twenty one.

Excep. VII.

C H A P. XI.

The CONTENTS.

An Answer to the Objection mentioned in the Close of the foregoing Chapter: That St. Matthew hath omitted some Names in his Second Interval. The two Evangelists do not keep in the same Line from David. That Salathiel in Luke is not the same Person so called in Matthew.

THE Exception above named consisting of several Particulars, it will be needful that I should, in answer to it, consider them apart: And to that end I offer the following severals to be duly considered.

Ans.

I. We are to consider, what hath been observed before, that *St. Matthew* does only number up the total Summ of each Generation, which he thought fit to mention, under his several Intervals, into which he had divided his whole time from *Abraham* to the Birth of *Jesus*; but does nowhere affirm, nor was it needful that he should, that there were no more Persons born in each Interval than what he hath set down. It is very well known (and I have accounted for it before) that in his second

second Interval he omits three Kings at once. These three (which he thought not fit to name) added to his number, make Forty five: and then the difference between that Number and the number of the Persons mentioned by *St. Luke*, is but eleven.

2. As the difference is rendred less by what hath been said above, so all the Difficulty will be removed, if it be considered that *St. Matthew* and *St. Luke* do not keep in the same Line. One reckons from *Solomon* to *Christ*; and the other keeps in the Family of *Nathan*, another of *David's* Sons, and Brother of *Solomon*. We will suppose now that from *Solomon* to *Christ* were but just Twenty and eight Generations (tho' if we reckon the three omitted there were no less than Thirty and one) as *St. Matthew* mentions no more; and that *St. Luke* reckons from *Nathan* to *Christ* no less than Forty and two: the difference between one and the other, would be at most but fourteen Descents. Admitting all this, there would be no manner of Difficulty in this matter at all; so far would the Evangelists be from Clashing with one another, or being justly liable to any Exception. From the beginning of *Solomon's* Reign to the Birth of *Christ*, is something more than a Thousand

See my Dis-
sertation
concerning
the Author
of the Pen-
tateuch.

land years: In such a space of time it may be very fairly admitted that, in the Family of *Solomon*, and that of his Brother *Nathan*, there might easily be the difference of fourteen Descents. From the Birth of a Grandfather to that of his Grandson, there do happen in some Families not above Fifty or sixty years; in others about twice that number of years intervene. This difference does depend upon a great many Contingencies, and Accidents; and they are very unthinking People who do, upon this Account, quarrel with our Evangelists. But the *Jews*, of all Men living, have no cause upon this Account, to find fault with them: For besides that they may well grant a peculiar Blessing upon the Royal, or *Solomonical* Family, even beyond that of the *Nathanical*, they cannot but know, from their own Books, that nothing hath been more common, than what hath been here supposed to be the Case of the Posterity of *Solomon* and *Nathan*.

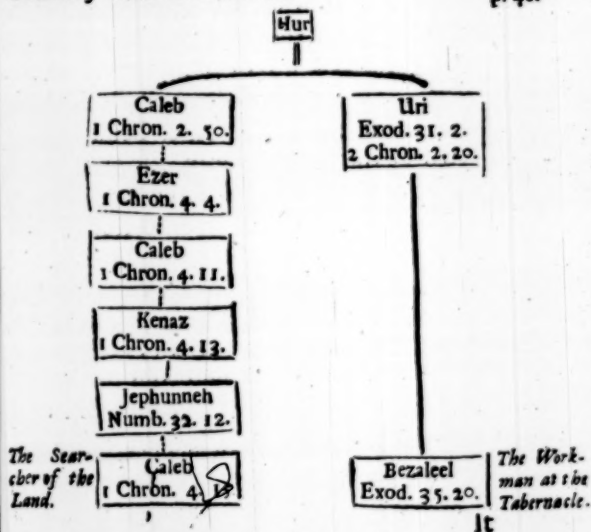
It is very well known, that *Jacob* was above Seventy years old before he was the Father of any Child: But then *Judah* was not only a Grandfather when he was but Forty three years of Age, but might have been a great Grandfather too, if we will but suppose *Shelah* fit to have married

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ried *Tamar* at that time when she conceived by *Judah*. So great a difference ariseth from the early or later Marriages. For the better illustrating this Matter, I shall lay before the Reader the Descents of *Caleb* and *Bezaleel*, of the Family of *Judah*, who were both active Men and Contemporaries in the Wilderness: the one a Searcher of the Land, the other a famous Workman in the Tabernacle; both descended from *Hezron* (*Gen.* 46. 12.) and his Son *Caleb* (*1 Chron.* 2. 9, 18.) by *Hur* (*1 Chron.* 2. 19.) from whom their Descent is thus represented by a diligent Country man of our own.

*Speed's
Cloud of
Witnesses.
p. 40.*



It would be too great a Digression in this place to prove every Branch of this Descent from *Hur* to *Caleb* the Searcher of the Land: and I therefore refer my Reader to the Texts adjoyned, and to my Author; for that I see not how that from *Hur* to *Bezaleel* can be doubted of.

I will therefore take this Account of the Descent of *Caleb* and *Bezaleel*, as it lies before us: And if I can remove the Difficulty it is loaded with, I shall have gained the Purpose which I produce it for, in defending the Evangelists against the Exception mentioned in the Close of the foregoing Chapter. The Difficulty attending upon this Descent is this, that whereas *Caleb* the Searcher of the Land, and *Bezaleel* the Workman at the Tabernacle, were not only Contemporaries, but about the same Age, being active Men at the same time in the Wilderness, they should be so differently removed from *Hur*, the common Ancestor or pro-parent of them both. Between *Hur* and *Bezaleel* there is but one Descent: But between *Hur* and *Caleb* the Searcher of the Land, there are no less than Five. I shall shew how this may be: and if it may, there can be no weight at all in that Exception last mentioned against our Evangelist. To this Purpose, I admit *Hur* to be

be Twenty years old, when he begat *Caleb*, and *Caleb* Twenty when he begat *Ezer*, and *Ezer* Twenty when he begat *Caleb*, and *Caleb* Twenty when he begat *Kenaz*, and *Kenaz* Twenty when he begat *Jephunneh*, and *Jephunneh* Twenty when he begat *Caleb* the Searcher of the Land; to which if we add Forty years (for so old was *Caleb* when he searched the Land) there arise 160 years from the Birth of *Hur*, to the Fortieth year of *Caleb* the Searcher of the Land. On the other side admit *Hur* to be Seventy years old when he begat *Uri*, and *Uri* to be Sixty when he begat *Bezaleel*, and *Bezaleel* Thirty when he wrought in the Tabernacle (at which Age the *Levites* afterwards were chosen to do Service there) and there ariseth the same number of 160 years. And if this may be, it is not strange at all, that there should be found such a Disparity of Descents in the Line of *Solomon*, and that of *Nathan*.

3. As to the distance between *Salathiel* and *Joseph*, which each Evangelist relates very differently, one making but twelve, the other one and twenty Generations between one and the other, I should reckon it a greater Difficulty than that named before, were it not that this Exception supposeth something which is

is by no means to be granted, and which the Objecter will never be able to prove. It is supposed here and taken for granted, That *Salathiel* mentioned in *Matthew*, and *Salathiel* mentioned in *Luke*, are one and the same Person. But he that objects against the Evangelists takes this for granted, which he ought first to have proved. And this Answer is sufficient to him who makes this Objection against our Evangelists. But I shall not leave it thus. But before I proceed any farther, I shall prove that *Salathiel* in *St. Luke*, is not the same Person with him in *St. Matthew*. And this will abundantly appear if we consider either the *Ancestors*, or the *Posterity* of each *Salathiel*, in the several Evangelists. In *St. Luke* *Salathiel* is said to be the Son of *Neri*, and to be descended by him from *Melchi*, *Addi*, *Cosam*, *Elmodam*, &c. in *St. Matthew* he is said to be the Son of *Jechonias*, and by him to have been descended from *Jehojakim*, *Josias*, *Amon*, *Manasses*, &c. For his *Posterity* in *St. Luke*, they are said to be *Zorobabel* (in which *Matthew* indeed agrees) *Rhesa*, *Joanna*, *Juda*, *Joseph*, &c. in *St. Matthew* they are said to be *Zorobabel*, *Abiud*, *Eliakim*, *Azor*, &c. That many had indeed two Names among the ancient *Hebrews* cannot be denied; but it cannot therefore

fore be imagined, that these different Names should be all the Names of the same Persons; nothing can be more gross than such a Conceit. This may be added to what hath been said, That it is evident that the *Salathiel* in *Luke* is derived from *Nathan*; and that he of that Name in *Matthew* is derived from *Solomon*: whence it follows, That it cannot be the same Person; and that therefore it is very absurd to suppose, that the different Names of the Ancestors and *Poster*i of *Salathiel* in each Evangelist are the Names of the very same Persons.

It is true, that *Salathiel* in each Evangelist is represented as the Father of *Zorobabel*: And that hath been the occasion upon which Men have mistaken in this Matter. But there is not sufficient cause thence to conclude, That by *Salathiel* in each Evangelist is meant one and the same Person. *Solomon* and *Nathan* were Brethren, and their Off-spring were Kindred: and there was nothing more common than for such to give Names, which had been used among their Kindred. When the Baptist was Circumcised, those who were present would have him called *Zacharias*, after the name of his Father. And when his Mother would have him named *John*, They said unto her there is *Luk. 2. 67.*

NONE

none of thy Kindred that is called by this Name. It is not strange that there should be a *Salathiel* in the Line of *Solomon*, and another of that Name in the Line of his Brother *Nathan*. It was very usual to give the same Names to the same Families and Kindred ; and to repeat the Names upon occasion. In the List of *St. Luke* there are no less than Five (reckoning him, who is mentioned *ver. 29.* for one) who in the same Line are called *Joseph*, Three who are called by the Names of *Juda*. And there are two apiece called by the Names of *Matthat*, *Mattathias* and *Melchi*. There are several called by the Name of *Zechariah*, *Azariah*, &c. in the Old Testament : And 'tis no wonder at all that there should be a *Salathiel*, both in the Line of *Solomon* and *Nathan* also. And that the latter *Salathiel* should call his Son, *Zorobabel*, in imitation of a Kinsman of the House of *David*, who had done so before, hath nothing strange in it at all ; and is so far from it, that there is nothing more commonly Practised among Mankind.

C H A P.

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CHAP. XII.

The CONTENTS.

Another Exception propounded ; that the Evangelists are inconsistent one with the other, in deriving Joseph from Solomon and Nathan ; and making him the Son of Jacob and Eli. In what Senses one may be the Son of divers Persons. It implies no Contradiction, that Joseph should be said to be the Son of Jacob and Eli. Of the Testimony of Africanus out of Eusebius.

A *NOTHER* Exception against the Ext. VIII. Evangelists is this : That in the Account they give of the Genealogy of *Joseph*, they do not agree between themselves. For tho' they both derive him from *David*, yet is their Account inconsistent. One makes him the Son of *Jacob* ; the other of *Eli* : One derives him from *Solomon* ; the other from *Nathan*, another of *David's* Sons. Whereas it is impossible that the same Man should descend from two Brothers, and Sons of the same Father. So that if *Joseph* did indeed Descend from *Nathan*, he could not

D d Descend

Descend from *Solomon*: and if he did Descend from *Solomon*, he could not Descend from *Nathan*: And consequently if one Evangelist be in the right, the other must be in the wrong.

This *Objection*, how specious soever it seems to be at the first proposing, is very trifling: And, if we will take the Pains to consider the following Several, it will appear to have no weight in it.

Ans.

1. A Man may be said to be the Son of another Man upon several Respects: And consequently, it is not contradictory or absurd to affirm, That *Joseph* was the Son of *Jacob*, and that the same *Joseph* was the Son of *Eli*: A Man is said to be the Son of another, either by *Nature*, or by *Law*. He is by *Nature* a Son of him of whom he was begotten: But then he may be a *Legal* Son to another. And *that* a Man may be several ways: Either by the *Common Law* of Nations; or by the *Particular Law* and Constitution of the *Jews*. By the *Common Law* of Nations this may happen two ways; either by *Adoption*, or by *Marriage*. By *Adoption*, a Stranger was assumed into the Place and Title of a Son: By *Marriage*, the Son of the Wife, becomes the Son of the Husband, to whom she is married: thus was *Joseph* called the Father of

of *Jesus* : And he that married a Daughter, becomes a Son-in-Law to the Father of his Wife. But there was a Particular Law among the *Jews* relating to this Matter ; which deserves our serious Consideration in this place.

2. The Law among the *Jews*, concerning this Matter, we find thus expressed : *If Brethren dwell together, and one of them die and have no Child, the Wife of the dead shall not Marry without, unto a Stranger : her Husbands Brother shall go in unto her, and take her to him to Wife, and perform the Duty of an Husbands Brother unto her. And it shall be, that the First-born which she beareth, shall succeed in the Name of his Brother which is Dead, that his Name be not put out of Israel.* This was made into a Law by *Moses* ; but it was Practised (as very many other of his Constitutions and Laws were) long before his time ; as is very evident from the Story of *Er* and *Onan*. *Gen.* 38. By this Law, the Memory of the First-born of a Family, who died Childless was preserved, and the Inheritance kept in a right Line ; there was great Care taken for preserving the Families, and the Inheritances which belonged to them. It was reputed a great infelicity, when the Head of a Family was taken away by an im-

Deut. 25.
5, 6.

Numb. 27.

3, 4.

1 Kin. 21.

3.

Levit. 25.

23.

25.

mature Death ; or when the Inheritance was alienated, which belonged to that Family. This appears from the words of the Daughters of *Zelophehad* ; and from the Answer which *Naboth* made to *Ahab*. The Land of *Canaan* was divided among the Tribes and Families of *Israel* by Lot ; and not left to their Scramble, to be possessed by the first occupant : Besides, God gave the *Israelites* and their Posterity only the Tenancy and *usus fructus* of the Land ; but reserved the Propriety to himself. Hence there was a *Lex agraria* made amongst the *Jews*, by which they were prohibited to alienate their Lands for ever. The words of the Law are these : *The Land shall not be sold for ever, for the Land is mine ; for ye are Strangers and Sojourners with me.* So that it was not in the Power of any Man to sell (as we say) *Out-right*, the Land which belonged to him and his Family ; he being rather a Tenant for Life than a Proprietor. And hence it was, That tho' *Ahab* offered unto *Naboth* for his Vineyard, a better Vineyard in exchange, or the worth of it in Money, yet he refused his Offer, saying, *The Lord forbid it me, that I should give the Inheritance of my Fathers unto thee.* For the preserving the several Families, and the *Inheritances* there-

thereunto belonging in a right Line, was that Law made, which I mentioned above from *Deut.* 25. According to that Law a Man might be the Son of several Fathers : *E. G. Reuben* and *Simeon* are two Brethren : *Reuben* Marries a Wife and dies without issue ; *Simeon* afterward Marries the Relict of his deceased Brother *Reuben* ; he begets a Son, and calls him *Joseph* : This *Joseph* is the Son of *Reuben* and of *Simeon* too. He is the Legal Son of *Reuben*, and as such he inherits *Reuben's* Land ; but then tho' *Joseph* be by Law the Son and Heir of *Reuben*, yet he is by Nature the Son of *Simeon*, by whom he is begotten. The only Reason why I produce this Law here, is to shew that the *Jew* hath no reason to triumph or boast, as if our Evangelists were not worthy of Belief, because one calls *Joseph* the Son of *Jacob*, and the other calls him the Son of *Eli* : For granting this, yet here is no Contradiction all this while, barely upon that Account. I may have occasion afterward to resume the Consideration of the Law above-mentioned, as far as my present Argument is concerned therein ; in the mean while I produce it for no other reason but what I have assigned.

3. As by the particular Law or Constitution of the *Jews* a Man may be said

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to be the Son of several Men, as hath been shewed above ; so might this be affirmed by the *Common Law* of Nations also, from which the *Jews* are not to be excepted in the question now debated. Thus, for Example, might a Man be, by *Adoption*, or by *Marriage*. The Son *begotten* by *Reuben*, might be the *Adopted* Son of *Simneon* : And he that by *Nature* is the Son of one Man, may by *Marriage* become the Son also of him whose Daughter he took in Marriage. This latter there can be no question about ; he that Marries a Daughter, becomes a Son to the Father of his Wife.

*V. Selden de
succ. Jfoni-
bus c. iv.*

For the other way, of *Adoption*, that was also in use among the *Jews*. He was owned among the *Hebrews* for a Freeman, who was so declared by his *Hebrew* Master ; and for a *Son* also, whom he owned so to be. He that was Free among the *Hebrews*, was allowed to call an *Hebrew* Man his Father ; and by that Compellation to bespeak and Court an Adoption : Which was *then* completed and confirmed, when he, who was called *Father*, owned him, who called him so, for his *Son*. Indeed it was not allowed that a *Servant* should call an *Hebrew* his *Father* : Where there wanted Liberty, there Adoption obtained not. He who
was

was not *Free*, could not be *Adopted*: The same Man could not be a *Bondman* and a *Son*. To which the Apostles words seem to refer, *Gal. 4. 6.* But this Exception makes it evident that Adoption was, in other Cases, permitted to the *Jews*. And 'tis enough to my present Purpose to shew, that a Man might, without any Contradiction, among the *Hebrews*, be said to be the Son of several Persons; and that therefore the Evangelists are not to be rejected, tho' they should affirm *Joseph* to be the Son of *Jacob* and of *Eli*.

4. That supposing (which is indeed in the Objection taken for granted) that both Evangelists give us an Account of the Genealogy of *Joseph* (which is to be examined afterwards) yet it does not thence follow that they speak inconsistently with one another; because, as appears from what hath been said before, *Joseph* might very well be called the Son both of *Jacob* and *Eli*; the Son of one by *Nature*, and a *Legal* Son to the other: And those who grant that the Genealogy of *Joseph* is delivered both by *St. Matthew* and *St. Luke*, do yet affirm, That one lays down his *Natural* Parents, and the other his *Legal*. Nor does there want a very good Colour for this: There is a difference between the being called the *Son* of

such a Man, and the being said to be *begotten* by him. We may easily discern the difference from what hath been said before. *St. Matthew* proceeds from Father to Son; and tells you in order, that such a Man begat such a one. On the other hand, *Luke* goes upwards, from Son to Father; and does not any where say that such a Son was *begotten* by such a Father, or that he was the Son of such a Father by *Nature*: but speaking of *Jesus*, he tells you that he was (ὡς ἐνομίζετο) as was supposed, according to common Estimation, or according to the *νόμος* (the *Legal Constitution*, called among the *Hebrew Writers*, נְיָמוֹס which signifies a received and allowed rite or manner) the Son of *Joseph*. And then why may not *Joseph*, who was by Nature the Son of *Jacob*, be said to be the *Legal Son* of *Eli*? It is very evident, both from the beginning and the Close of the Genealogy of *St. Luke*, that *they* are said to be *Sons*, who cannot be so in a *Physical* Sense, as *Isaac* was the Son of *Abraham*, *Jacob* of *Isaac*: And tho' *Joseph* be called the Son of *Eli* in *Luke*, yet *Matthew* saith that *Jacob* begat *Joseph*; which plainly enough speaks him to be his *Natural* Father: and the Reader will have cause to conclude no less, who shall with sufficient Application consider the whole contexture

ture of the Genealogy in *St. Matthew*, and compare it diligently with that in *St. Luke*.

5. That this is no *New* or private *Opinion* in this Matter ; but that which was affirmed by several great Persons in the ancient Church. They did affirm that *Jacob* was the *Natural*, and *Eli* the Legal Father of *Joseph*. This Account *Africanus*, a very Learned, and ancient *Christian*, and a Writer also, gives in his Letter to *Aristides*, mentioned by *Eusebius*, and by him approved also. The Account which he gives (as far as I am concerned in it at present) is this. “ That the Genealogies among the *Jews* were of Descents, either *Natural*, or *Legal*. The *Natural* are the *Genuine Seed* and Offspring : The *Legal*, were those who take place by vertue of a received Law. Thus the natural Child of the surviving Brother was reputed the Child of the Deceased : For there not being among the *Jews*, under the Law, any express and clear hope of a Resurrection, God thought fit to allow them a Symbol of it in that Law ; whereby the Name of the Deceased was to be preserved and kept alive. Those Names which are inserted in these Genealogies, are of two sorts : some the *Genuine Children*, who succeeded to their
“ Parents

Euseb. Eccl. Hist.
l. i. c. 7.

“ Parents; some are such who were
 “ Legally esteemed and reputed the Chil-
 “ dren of those who did not beget them.
 “ So that the Evangelists are not incon-
 “ sistent with each other, when they give
 “ in the number of those who were Na-
 “ turally, and Legally, the Children of
 “ different Parents; they being the Sons
 “ of divers Parents, either *Naturally* or
 “ *Legally*. This is the Account which
Africanus gives, and which *Eusebius* ap-
 proves, and affirms to have been given
 by the Δεσπότες, or Kindred of our Sa-
 viour. Indeed *Africanus* says more up-
 on this Argument; which may perhaps
 be considered in due place. I produce this
 part of it here, for no other reason, but
 to shew that this Answer is not newly
 devised. And what hath been hitherto
 said is sufficient to take off the force of
 the last mentioned Exception against the
 Evangelists, for affirming *Joseph* to be the
 Son of *Jacob* and of *Eli*; and for deri-
 ving him from *Solomon* and *Nathan* also,
 which is supposed in the Objection.

C H A P. XIII.

The CONTENTS.

*It is pretended that the Genealogy of Joseph is nothing to the Purpose. It was fit we should have the Genealogy of Joseph, because he was the reputed Father of Jesus, and because of the Law, Deut. 25. 6. and because the Jews were not wont to reckon Genealogies by Women. Baroni-
us considered, and refuted. It is shewn at large that St. Matthew speaks to the Purpose, when he Promiseth the Genealogy of Jesus, and gives that of Joseph. That Joseph and Mary were of the same Family; and that the Genealogy of one, contains that of the other. Upon what grounds Christians believe this. Luk. 1. 26. considered; this was the belief of the ancient Christians; and not repugnant to the Law or Practice of the Hebrews. Of the Law concerning Heiresses, Numb. 36. That it is highly probable that the Virgin Mary was an Heiress. That the ancient Jews allowed her to be of the Family of David.*

Having

HAVING taken off the main strength and force of the last *Exception*, I proceed to *another* ; which tho' I mention it in the last place, yet hath much more of force in it than any which hath been named before ; and, perhaps, more than all together.

Excep. IX.

It is pretended that what the Evangelists have done is nothing to the Purpose : Because they only give us an Account of the Genealogy and Descent of *Joseph* ; who was not the real, but only the *reputed* Father of *Jesus*, as all *Christians* grant. If they would have gained their end, they should have given us an Account of the Genealogy of *Mary*, the Mother of *Jesus* ; not of *Joseph*, who was not really his Father. For if *Jesus* were not really the Son of *Joseph*, the Genealogy of *Joseph* cannot belong to *Jesus* : If it do belong to him, it must do so because he was *Joseph's* Son, which all *Christians* do deny. That *Joseph* was the reputed Father of *Jesus*, will not prove *Jesus* to be of the Family of *David*, because *Joseph* was so. God did swear unto *David*, out of the fruit of thy Body, will I set upon thy Throne : And this is owned by *Christians* to belong to the *Messias* : For *Peter* refers to this Oath, saying,

ing, That to *David* God had sworn with an Oath, That out of the fruit of his Loins, according to the *Flesh*, he would raise up *Christ* to sit upon his Throne. Now tho' *Matthew*, in the very beginning of his Gospel, pretend to give the Genealogy of *Jesus*, yet it is most evident from his own words, (*ver. 16.*) that he brings it to *Joseph* only.

Phil. 132.
11.
Acts 2.30.
Matth. 1.1.
with
ver. 16.

In Answer to this Exception, I shall at present only defend *St. Matthew*; and shall afterward consider the Account which *St. Luke* gives, by its self. And in Answer to what is excepted above, I offer the following Particulars.

Ans.

I. That it was fit that *Matthew* should give us the Genealogy of *Joseph*, when he undertook to give us that of *Jesus*. For,

(1.) *Joseph* was looked upon by the *Jews* as the Father of *Jesus*; and it was therefore necessary that *Joseph* should be acknowledged to be of the Tribe of *Judah*, and of the Family of *David*. The *Jews* would otherwise have had a fair Pretence for rejecting *Jesus*, as falsely claiming the Title of *Messias*, when *Joseph*, whom they concluded to be his Father, and who had married his Mother, was not of the Family of *David*. This would have been so great a Stumbling-block to the

the *Jews*, that God thought fit to remove it out of the way, lest they should, without any more to do, or farther Examination, have rejected *Jesus* upon this Account. For if the Presumption that *Jesus* sprang from *Galilee*, because there he was conceived, and there he also lived, were an occasion why they did despise and reject him; they would not have failed to have rejected him, had *Joseph* been of any other *Tribe* than that of *Judah*, or any other *Family* than that of *David*, upon this Account. Hence it was necessary that when *Jesus* appeared, his reputed Father should be one that was acknowledged to be of the Family of *David*; of which Family the *Messias* was to be, according to the Predictions in the Old Testament: For if any did appear who was not of that *Family*, he ought not to be received as the *Christ*. And tho' it is certain, That *Jesus* was born of a Virgin, after a miraculous manner, and without the assistance of a Man, yet because the *Jews*, (for whom especially *St. Matthew* wrote his Gospel, and in the *Hebrew Tongue* also, as the Ancients affirm) might cavil at that Account of the Birth of *Jesus*, and call it in question, it was fit that *Joseph*, to whom the Mother of *Jesus* was espoused, should be acknowledged

edged to descend from the Family of David.

(2.) Again, it was very needful that we should have this Account of the Genealogy of *Joseph*, who was the reputed Father of *Jesus*, because *Jesus* might, even upon the Consideration of his being the reputed Son of *Joseph*, and born of her who was, in the Sence of the Jewish Law, his Wife, be said to be of the Family of *David*, from whom *Joseph* was descended. This is not the Opinion of many Learned Men of later times only, but was also very early in the Church of *Christ*. And tho' I will not lay the main stress of the Cause upon it, nor urge it beyond what is fit; yet I do think it worth my improving; at least so far, as to make it an Argument, that it was highly fit that St. *Matthew* should give us the Genealogy of *Joseph*, when he undertakes to give an Account of that of *Jesus*. To this purpose I cannot omit the mention of what the Author of the *Questions and Answers*, which go under the Name of *Justin Martyr*, says in this Matter. His words are these; Τὸ δὲ τὸν Θεο-
πτόν, &c. That is, "That the Lord
" Christ is called the Son of *Joseph*, who
" had two Fathers: one according to the
" Divine Law; that when we hear that
" Christ

*Just. Mart.
Quest. 133.*

" Christ was the Son of *Joseph*, tho' not
 " begotten by him, we might not think
 " strange of it : The other according to
 " Nature : For as *Joseph* was called the
 " Son of *Eli*, tho' not begotten of him,
 " because, agreeably to the Law, it plea-
 " sed God to give *Eli* a Son, which was
 " born of the Wife of *Eli* ; so it seemed
 " good to God to give *Joseph* a Son by
 " his Wife, tho not begotten by him ac-
 " cording to Nature ; saying, *Joseph thou*
 " *Son of David, fear not to take unto thee*
 " *Mary thy Wife.* For what is born of
 " any Wife, without Adultery, is of ne-
 " cessity the Child of the Husband and
 " Wife at once. For the better compre-
 " hending the force of this Argument, we
 " must have recourse to that Law mention-
 " ed before, from *Deut. 25.* where it was
 " appointed, that if a Brother died and
 " had no Child, his surviving Brother
 " should marry his Relict ; and it shall be
 " that the First-born which she beareth, shall
 " succeed in the name of his Brother, which
 " is dead ; that his Name be not put out of
 " *Deut. 25. 6. Israel.* By which it appears, That the
 " First-born, in this Case was, according to
 " that Law, to be esteemed, not the Son
 " of him who begat him, but the Son and
 " Seed of the deceased Brother. In like
 " manner, says my Author, *Jesus* is called
 " the

the Son of *Joseph* (and consequently of *David*) because he was born of the Wife of *Joseph*; even whilst *he* was living, without the assistance of any other Man. For if, according to the expresse words of the Law, he was to be esteemed the Son of the deceased Brother, who, after his Death, was born of his Relict, altho' in truth he were begotten by another; much more does he deserve to be so called, who is born of a Wife, her Husband living, and making but one Body with her; and who hath no other Father upon Earth. For (as the same Author expresseth himself elsewhere) if *what was born of the Wife of Eli*, *Respons. ad*
be the Son of Eli, according to the Law of God; Quæst. 66.
much more was he who was born of the Wife of Joseph, according to the good pleasure of God, the Son of Joseph, tho' not begotten by him. If he who was born after *Eli's* Death is, notwithstanding, to be reckoned the Son of *Eli*; why may not *Jesus*, who was born of the Wife of *Joseph*, be reckoned of the same Family with *Joseph*? The *Jews* have not sufficient cause to reject this Argument: And when this is urged (as it is frequently) by *Christian* Writers, it is not very easie for the *Jew* to get loose from the force of it.

It were no difficult thing to urge this very hard upon the *Jews*; because their

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Law admitted of something else, which takes off that absurdity, which the *Jews* might else have objected against the Opinion of this ancient Writer. For if they should now pretend, that 'tis unreasonable to affirm that *Jesus* was of *David's* Family, because *Joseph*, who was not his Natural Father, was descended from it; the *Christian* will be able to prove, that by their Law, the Difficulty is removed. For if it were not unreasonable to admit *him* to be the Son of *Eli*, who was neither begotten by him, nor yet born in his Life-time, where's the absurdity of affirming *Jesus* to be of the House of *David*, because *Joseph* was so? A *Jew* could not reasonably object the Prediction *Psalms* 132. 11. as not literally fulfilled this way: Because it may easily be made good, that there are many Predictions relating to the *Messias* and his time, which are not to be understood rigorously in the Letter, but must be understood in a more spiritual Sense: Whereas in truth here is no need of being beholden to the *Jews*, when we desire nothing from them, but to use that Liberty of speaking, which their Law allows, and requires also. Besides that it is very well known, that among the Heathens it was always owned, That an adopted Son was taken into the Family;

Family; and did partake of the Nobility, and other *Rights* and *Properties*, belonging thereunto. And therefore why should *Jesus* be excluded from the Family and Rights belonging to *Joseph*? Be it as it will, here is cause enough why *St. Matthew* should give us the Genealogy of *Joseph*.

(3.) Another Reason for which it was fit we should have the Genealogy of *Joseph*, is this, because the *Jews* were not wont to draw Genealogies by the Mother's side. It is a Rule among the *Hebrews*, that the *Family of the Mother* is not called a *Family*, as the Author of the *Juchasin* expresseth it. It would have been very odd, and very exceptionable by the *Jews* themselves, had *St. Matthew* proceeded in this Matter, against the constant Rules and Customs of the Nation. This would have been without Example, and against the Rules and Maxims of the Nation. We are so far from any such Example in the Old Testament, that we have not so much as an Account of the years of Life of any *Woman* there recorded, excepting *Sarah*. There is no mention in *St. Luke* of any *Woman*, in his long List of Degrees from *Joseph* to *Adam*. And tho' there be some mention of *Women* in the Genealogy in *St. Matthew*, yet that is no Objection against what I

Juchasin,
fol. 55.
V. Chrysoſt.
in *Matth.*
Hann. 2.

now maintain to be the Custom of the *Jewish* Nation: I may afterwards shew the true Reason why there is any mention of them. The Family was preserved and continued in the Males of *Israel*. The Daughters of *Zelophebad* were sensible that their Family was in danger of expiring, and that it was not in their Power to preserve it. Their words are these: Numb. 27. *Our Father died in the Wilderneck, &c. and had no Sons: why should the Name of our Father be done away from among his Family, because he hath no Son?* They were the Males who kept up the Families, and preserved their Memory: It was therefore necessary that Pedigrees should consist of them. This may suffice to prove, that it was fit that *St. Matthew* should give us the Gentalogy of *Joseph*, when he undertakes to give us that of *Jesus*.

II. I shall now shew that the *Jews* have not sufficient cause to affirm, that this Genealogy of *Joseph* is nothing to the Purpose. This, in great measure, appears from what hath been said above. But I shall not content my self with that, but proceed to shew, that *St. Matthew* may be abundantly defended against the *Jews*, when he gives us the Genealogy of *Joseph*, where he undertook to give us that of *Jesus*. For I do readily grant that *St. Mat-*
thew

shew undertakes to give the Genealogy of *Jesus*, and that he does give us the Genealogy of *Joseph*: This is undeniable from his own words. And it is also as evident, that the Evangelist does, by the method which he uses, and from the Genealogy which he gives of *Joseph*, conclude, that he hath given us that of *Jesus*. This is evident from his own words: *And Jacob* Matt. i. 16,
begat Joseph, the Husband of Mary; of 17.
whom was born Jesus, who is called Christ. Hence it appears, That he infers the Genealogy of *Jesus* from the Premises. And this he does afterwards, where he places *Jesus* in the *Third Tessara-decad*, as one whose Genealogy had been deduced from *Abraham* and *David*, in these words; *and from the carrying away into Babylon unto Christ, are fourteen Generations.* I am therefore to shew how the Evangelist may be defended: Or, which comes to the same thing, to shew how *St. Matthew* might discharge his Promise of giving the Genealogy of *Jesus*, when he gives us that of *Joseph*.

But before I proceed to what I mainly intend, I cannot forbear to take notice of a great Error of some *Christian* Writers, who have endeavoured to Account for this Matter: They have said that which is neither true, generally speaking; nor if it

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were true, is it at all to the Purpose. or any manner of Proof of that which it is produced for. That which they have said is this, That the *Jews* were obliged to marry within their own Tribe: that therefore when *Joseph* appears to be of the Tribe of *Judab*, it follows that *Mary* his Wife was so too; it not being so much as to be supposed, that so just a Man would break the Law of God in that Case. Cardinal *Baronius* owns this foul Error: His words are these, *Cum certum, explorationeque habeatur nec feminae alterius Tribus virum, nec viro alterius Tribus feminam sibi matrimonio jungere licuisse; id jubente divina Scriptura atque dicente, nubant quibus volunt, tantum ut suae tribus hominibus, &c.* It is very manifest that what he affirms is false, and that the Proof he produceth is nothing to the Purpose; and more than that, if it were true, yet it is not of any moment in our present Question against the *Jews*. And it very ill becomes *Christian* Men to give the *Jews* an advantage against us, by going about to confute them with Arguments, which are neither true, nor pertinent; but the mere Figments of our own Brain.

That it was forbid the *Jews* to marry out of their own Tribe, is most false: and that it is so (says *Possinus* the Jesuit) *intelligunt*

*Baron. Ap-
parat. ad
Annal.
n. 31.*

Num. ult.

*P. Possinus
Dissert.
cap. 59.*

telligunt qui Scripturas vel semel legerint; they understand it so to be, who have read the Scripture but once. For, besides that there is no such Law any where to be found in all the Old Testament, we want not the greatest Evidence on the other side. We find the other Tribes of *Israel* concerned greatly for those who were left of *Benjamin*, to provide them Wives: They might not bestow their Daughters upon them; not because it was not lawful for them, antecedently so to do, but because they had bound themselves by an Oath not to do it. They had sworn and said, *Cursed be he that giveth a Wife to Benjamin*: Hence it is that they say, *We may not give them Wives of our Daughters; for the Children of Israel have sworn, &c.* ^{Judg. 21. 18.} There was no need they should swear they would not do it, if it had been antecedently forbidden by their Law: Nor need they have assigned their Oath as the Reason why they might not do it, had it been any where forbidden by *Moses*. Besides, how many Examples have we in Holy Writ, of those who, without any reprehension, married out of their Tribe? I shall not urge that of *Aaron*, who married the Daughter of *Amminadab*, of the Tribe of *Judah*; be- ^{Exo 1. 6.} cause it may be said, this was done be- ^{23.}

Matt 1.
1 Sam. 18.

27.
Ruth 4.

10.
2 Chron.

22. 11.
Deut. 21.

11.

Judg 143.

fore the Law was given by *Moses*. It is very well known that *Salmon* married *Rahab*, a Woman of *Canaan*: *David* married a Daughter of *Saul*, of the Tribe of *Benjamin*: *Booz* married *Ruth*, the *Moabitess*. *Jehoiada* the Priest married out of his own Tribe; for he married *Jehoshebeath* the Daughter of King *Jehoram*, of the Tribe of *Judah*. And the Law of *Moses* was so far from forbidding a Man to marry out of his Tribe, that it allowed him to marry a Captive. And when *Samson* desired a Wife of the *Philistines*, all that his Father and Mother said was this, Is there *never* a Woman of the Daughters of thy Brethren, or among all my People, that thou goest to take a Wife of the uncircumcised *Philistines*? They did not restrain him to a Daughter of the Tribe of *Dan*, but left him at Liberty to choose out of all the People.

As to what *Baronius* alledgeth in Defence of this Opinion, 'tis nothing to his Purpose. The Daughters of *Zelophehad* received an Inheritance in their Tribe: There was Care taken that the Inheritance might not be taken away (by their Marriages into other Tribes) from the Tribe of their Father. Hence a Law was made for those Virgins who were Heiresses (and called among the *Greeks* Ἐπιχθῆσι) by

by which they were determined to marry into their own Tribe, to preserve and keep the Inheritance there. All that can be truly said is, That this is an excepted Case: Others are left at Liberty; such as these are restrained; and that too upon the Account of the Inheritance, that it might not pass into another Tribe. So that upon the whole Matter, it is so far from proving what it is produced for, that it rather makes against it. An excepted Case (we say) Confirms the Rule, in all things not excepted. If by a *Special Law* these Virgins who inherited, and others that did so, were confined to marry within their own Tribe; then sure others, who had not such Inheritances, were left at Liberty: And tho' a Man might not marry an *Heiress* from another Tribe, he was at Liberty as to any other that was not so.

Again, Let us take it for granted, for once, that what *Baronius* affirms to be *certain* and *approved*, is *true*, (tho' it appears upon Examination to be false) yet still it is not *pertinent*; nor does it serve the Purpose for which it is produced. What he would prove is too little. All that can be inferred from it, if it were true, is this, That *Mary* was of the Tribe of *Judab*; and consequently our *Jesus* was

Gen. 3. 15.
49, 10.
Ps. 132. 11.

was so too. But still this does not conclude *Mary* to be of the Family of *David*; whereas *Christ* was to proceed from the Fruit of his Loins. There were many other Families of *Judah* besides that of *David*. The *Messias* was promised from the beginning, as *the Seed of the Woman*: afterward it was predicted that he should Spring from the Tribe of *Judah*: and in process of time, that he should arise out of the Family of *David*. If he who pretended to be the *Messias*, were not of the Family of *David*, as well as of the Tribe of *Judah*, he ought not to be received. Having premised this, I return to the Defence of *St. Matthew*; who, tho' he gives us the Genealogy of *Joseph*, when he undertakes to give that of *Jesus*, is not, upon that Account, to be rejected, as one who does that which is nothing to the Purpose.

Because *Joseph* and *Mary* were of the same Family: And then he that gives us the Genealogy of *Joseph*, does at the same time give us the Genealogy of *Mary*, and consequently of *Jesus* the Son of *Mary*.

Cataler. in
Epistol. Ig-
natis ad
Ephes.

Several of the Ancients inquire, why *Jesus* was conceived of a Virgin that was espoused, and not of a Virgin perfectly at Liberty? One Reason which they give is this, That by the Family of *Joseph*, the

Family

Family of Mary might be shewn. A late Learned Writer hath Collected several places to this Purpose. This will make it appear, that what I affirm is no novel Opinion : And as the other Reasons they give are of great weight, so, if what follows be considered, this which they give is very well grounded.

I make no doubt at all but so it was, that *Joseph* and *Mary* were not only of the same Tribe, but of the same Family also ; and that this was known and generally owned in the *Jewish* Nation, when *St. Matthew* wrote. But if the *Jew* do press the *Christian* to prove this, I think it is very unreasonable to require such a Proof, at this distance of time and place, when the *Jew* hath nothing to offer against it. But I will shew upon what ground we believe this ; and make no doubt but to offer, upon this occasion, what may satisfy any indifferent and impartial Inquirer. The grounds of our Belief of this are these that follow.

(1.) The New Testament gives us some ground to believe it. The Angel *Gabriel* was sent, to a *Virgin*, espoused to a Man whose name was *Joseph*, of the house of *David* ; and the *Virgins* name was *Mary*, Luke 1. ver. 26. I can see no cause from the *Greek* Text, why we should not connect

nect those words, *Of the House of David*, to those, *to a Virgin* : And then I would read them with a Parenthesis thus. *To a Virgin (espoused to a Man whose name was Joseph) of the House of David*. Here is nothing forced, or strained in the least Degree ; but all bids fair for it. For certain it is that the Virgin is the Subject of the Text : 'Tis the Message to her that is there related : And she is there very particularly described, (1.) From the place of her Habitation ver. 26. *A City of Galilee, named Nazareth*. (2.) From her Relation to *Joseph (espoused to a Man whose name was Joseph)*. (3.) From her Family, *of the House of David*. (4.) From the name by which she was commonly called ; *And the Virgins name was (or, is) Mary*. The mention of *Joseph*, in that place, is not upon his own Account, but upon the Account of the Virgin *Mary*, to whom the Angel is directed : And the Virgin is so particularly described, That there can be no doubt remaining which was she. That she was a *Virgin* was not enough ; because there were doubtless many Virgins in *Nazareth*. That her name was *Mary*, was not sufficient ; for there might be several of that name : But add to this that she was of the *House of David*, and espoused to *Joseph*, and all doubt is removed

out

out of the way. If this Sence of the words be admitted (and it cannot with good Reason be rejected) the Difficulty is entirely taken away. For if *Joseph* and *Mary* be of the same Family, he that gives the Genealogy of *Joseph*, gives that of *Mary* (and consequently of *Jesus*) at the same time. *Abraham* married *Sarah* his Brothers Daughter; he that gives an Account of the Ancestors of *Abraham*, must be allowed to give Account of the Ancestors of *Sarah* at the same time. The Case is the same here.

Nor is this Interpretation of the words of *St. Luke*, chap. 1. ver. 26. a novel one: In Matt. Hom. 2. *St. Chrysostom* gives the same. Πᾶς ἔν &c. i. e. *How shall we know* (says he) *that the Virgin sprang from David? Hear God speaking to Gabriel to go to a Virgin, espoused to a Man whose name is Joseph, of the House and Family of David. What would you have more manifest than this, when thou hearest, that the Virgin is of the House and Family of David? Nicetas* speaks to the same Purpose: Ἰὺν ἔν μοιῶν, &c. i. e. Nicet. in Matt. c. 1. *That thou mayest learn that the Virgin was from David, hear God speaking to Gabriel, commanding him to go to a Virgin, espoused to a Man whose name was Joseph, of the House and Family of David.*

To

To *Luke* 1. 26. I might add *Luk.* 2. 3,4,5. where we read that, upon the Decree of *Augustus Cæsar*, that all the World, or *Roman Empire*, should be Taxed, *All went to be taxed, every one to his own City*, ver. 3. And as *Joseph*, upon that occasion, left *Nazareth*, and went to the Town of *David*, i. e. to *Bethlehem*, because he was of the *House and Lineage of David*, ver. 4. on the same occasion, and (as is probably thought) for the same Reason *Mary* went thither also ver. 5. For if every one went to their own City, as is affirmed, ver. 3. why should we doubt but *Mary* did it likewise? This *H. Grotius* takes to be so evident, That upon ver. 5. he hath these words. *Apertè satis ostendit Lucas, etiam Mariam ex genere Davidis fuisse: Nam alioqui ipsa in Familiæ suæ urbe profiteri debuerat.* i. e. *St. Luke* clearly shews that *Mary* was of the Family of *David*, otherwise she ought to have been taxed (or enrolled) in the City of her own Family. To which I may well add the words of *Zacharias* the Priest, who by the Holy Ghost Prophesied, saying, That God raised up an *Horn of Salvation* for us, in the House of his *Servant David*, *Luk.* 1. 69. If any Man will with Care read the whole Hymn, he must Confess that those words must refer to the Birth of *Jesus*, and to

no

no other. *John Baptist* was of the House of *Aaron*, not of *David*.

(2.) This also is the Doctrine of the Fathers of the Church. They tell us, That *Joseph* and *Mary* were of the same House or Family. This being a Matter of Fact, they are the best Witnesses who lived nearest that time. I do not produce these things as Proofs against the *Jews*, any farther than to shew them the grounds upon which *Christians* do thus believe; and that they are sufficient. This is no New Doctrine.

V. Chrysoſt.
Homil. 2.
in Matth.
Hieron. in
Matth. 1.

(3.) That there is nothing in this Belief, but what is very conſiſtent with the *Jewiſh* Law and Practice. Even, before the Law, *Abraham*, to whom the Promise of the *Messias* was given, married into his own Family; and Care was taken that *Iſaac* and *Jacob* the Heirs of the Promise ſhould do ſo likewiſe. That this was commonly done afterward, the *Jews* cannot deny: Nor do I know any better Reason why *Thamar*, *Rachab* and *Ruth* are mentioned in *St. Matthew's* Record, than this, that they were Exceptions to the general Practice: and perhaps this is the Reason why the Mothers of the Kings of *Judah* are ſo frequently mentioned in the Book of Kings; and one Reason why the three Kings are omitted; they being deſcended

scended from *Joram*, who was married, not only to an Idolatrous Family, but also one that was Aliene. 'Tis certain, as to Fact, that the *Jews* were nicely careful to uphold their Families, and marry into them: And none had more cause so to do than the Family of *David*; not only because they were very Illustrious and Noble; but because the *Messias* was to spring from thence, according to God's exprefs Promise to King *David*.

Agreeably to this Practice and Usage, are the words of *Sarah*, the Daughter of *Raguel* to be understood. *Tobit* 3. 15. *I am the only Daughter of my Father; neither bath he any Child to be his Heir; neither any near Kinsman (or, Brother) nor any Son of his alive, to whom I may keep my self for a Wife.* She was an Heirefs, and therefore thought her self obliged, not only to marry into her Tribe, but into her Family and near Kindred. But so it was, she had neither Uncle nor first Cousin: At last she married to *Tobias*, to whom she *belonged by right of Inheritance.* ver. 16. And *Manasses* the Husband of *Judith* is said to have been of her Tribe and Kindred, *Judith* 8. 2.

Let us consider the Law of *Moses* in the Case of Heiresses, for the better comprehending this whole Matter, *Numb.* c. 36.

And

And in Order to it, I shall consider the Case of the Daughters of *Zelophehad*. Their Father died in the Wilderness, and left, no Son behind him: Nor did he die in Rebellion, as others did. His Daughters apply themselves to *Moses*; and desire a Possession among the Brethren of their Father; that their Fathers name might not be done away. Their request was granted, by the Divine Direction; and the Law of Inheritances established, *Numb. 27*. Upon this a Difficulty arose, which is laid before *Moses*, by the chief Fathers of the Families of the Children of *Gilead*; and this it is. They represent the mischief that would happen, if these Heiresses should marry to Husbands of another Tribe; by this means, the Inheritance would, irredeemably, be lost from the Tribe to which it originally belonged, and would be added to another Tribe. For remedy whereof it is ordained, that those who were Heiresses, should be obliged to married to the Family of the Tribe (or House) of their Fathers, *Numb. 36. ver. 6.* which is repeated again, *ver. 8.* So that by this Law, they were obliged to marry, not only into the Tribe, but into the Kindred or Family of their Father. The Practice of the Jews is an Evidence that they thus understood this

Law. And the Daughters of *Zelophehad* did, upon this, marry their Uncles Sons; and are said to have done *even as the Lord commanded Moses*, ver. 10. It follows, *Their Inheritance remained in the Tribe of the Family* (the *V. Lat.* renders it *in tribu & familia*) of their Fathers.

The Virgin
was given
to Joseph,
καὶ ἔσται
τῷ ἀνδρὶ
καὶ τῷ οὖν
αὐτοῦ ἡ
κεν. i.e.
She being ob-
liged to it
on the ac-
count of the
Inheri-
tance, Epi-
phon. He-
ref. lxxviii.

If it be asked, what all this is to my present Purpose? I answer that I think it very much so. For the Virgin *Mary* is said to have been *Ἐπίκλης*, an Heiress: And then what hath been said is greatly to my Purpose. Beside the Tradition for this Opinion, I add that it is highly probable from this, that we have no mention of any Brother she had: (We deny not that she had Sister or Sisters:) and if she had none, it is highly probable she was an Heiress; and consequently under this Law, as I have explained it; and if so, she was obliged to marry, not only one of her own *Tribe*, but *Family* also. Nor is the meanness of the Blessed Virgins Provision at *Bethlehem*, or of her Sacrifice afterward, any Objection against her being an Heiress. *Ruth* gleaned in the Field, and was very Poor, and yet had an Inheritance after all; as appears from the Book of *Ruth*.

(4.) That *Mary* was of the same Family with *Joseph* (i. e. of the Family of *David*)

David) ought not to be called in *Question* by the *Modern*, because it was not disowned by the *Ancient Jews*: By this the *Modern Jews* ought to be concluded. Now that this was not disowned by the *ancient Jews* I shall make appear.

Jesus was commonly called the Son of *David*, whilst he lived among the *Jews*; as I have elsewhere shewed. *Jesus* owned himself so to be; nor did the *Jews* ever accuse him on this Account, tho' they were very prone to do it upon all other occasions. They did not deny him to be of *David's* Family: He was not accused, or put to Death on that Account.

Nor do we find that his Apostles, afterwards, were ever so much as accused or called in Question for affirming, that *Jesus* was the Son of *David*. They were indeed commanded by the Council not to Preach in the name of *Jesus*; but never forbidden to affirm him, to have been of the Family of *David*. When *Matthew* and *Luke* first wrote their Genealogies, who was there's among the *Jews*, who opened their Mouths against them? Who attempted to convince them of a Falsity? And yet that was the Proper time of doing it. There were, about the time in which these Writers lived, Censual or Genealogical Tables; for these were kept

with great Care, as the *Jews* do well know. It would have been a very easie Matter to have confuted these Men, had they prevaricated in this Matter: And the detecting of their Fraud would soon have put a stop to *Christianity*. 'Tis now too late to object against the Evangelists, and a very unreasonable thing to put us upon Proofs of this kind; when all their censural Tables have been destroyed many Hundred of years since.

*Histor. l. 5.
c. 15.*

c. 26.

c. 10.

I add what *Hegeſippus* relates in *Eusebius*, to my present Purpose, viz. That *Domitian* had given out a Command, to destroy all that could be found of the House or Family of *David*: Upon which several Persons were brought before him, that were descended from *Judas*, who was the Brother of *Jesus*; and were accused ὡς ἐκ γένους δυνάς Δαβίδ, as being of the Family of *David*, which they frankly owned before the Emperor. The same Author tells us, That in the times of *Trajan*, the *Jews* accused *Simeon* the Son of *Cleophas*, for that he was of the Family of *David*, and a *Christian*. Now this *Simeon* was a Kinsman of our Saviour also (*Matt. 13. 55.*) And when the *Jews* accused them before the *Roman* Emperors, they did, at the same time, testify, that *Jesus* was of the House or Family of *David*.

To

To what hath been said I cannot but add, what several of our Learned Writers have, upon this occasion, proved against the Modern Jews. And it is, that the ancient Jews did own that Jesus was of the House and Family of David. This they make good from the *Babylonian Talmud*, a Book of great Antiquity; and to which the Jews, on other occasions, pay the greatest deference and regard. The Passage in the *Talmud* is to this Purpose: That Jesus was hanged on the Evening of the Passover: that a Cryer went before him for Forty days, to Proclaim, that if any one knew any Cause why he should not be put to Death, he should declare it; that there was none to be found that could speak on the behalf of Jesus; and that one whose name was *Ula* gives the reason of this Proceeding to be, that Jesus was *akin to the Kingdom*; which he could not be unless he were *ex semine Regio*, i. e. of the *Davidical Family*; as *R. D. Gantz* expresseth himself in this Matter, when he speaks of *R. Jehudah Hakkodesh*, the Compiler of the *Misna*.

I take this to be a very considerable Testimony, as it now lies before us in the *Talmud*: but yet it is in the Printed Copies so delivered, that it gives too great a Suspicion that the Jews have, in the

V. Vorstium in Zemach David. p. 259. Jac. Alting. Schol. p. 258.

Sanhedrin. c. 6. fol. 43. Edit. Venet.

P. 106 per Vorstian.

A Demonstration

Printed *Talmud*, used some Fraud and Artifice in this Matter, on purpose to obscure the Tradition. Those who have more time and leisure, will bestow it well in a farther Search. I have seen a Copy of a MS. of *Sorbon*, written towards the end of the XIII Century, communicated to me by my very Worthy and Learned Friend Dr. *Peter Allix*, in which this Matter is related with much greater Perspicuity, than we find it in the Printed Copies of the *Talmud*. For there *Ula*, after the Account before rehearsed, is brought in saying expressly, *Sed hoc factum est de Jesu Nazareno, quia consanguineus erat regno*. And the *Dominican*, who gives us that Translation, tells us, That the same words are to be found in the Book called *Mohed*, in the Title *Sabbath*, which now (tho' there be still mention of *Jesus*) is in the Printed Copies intirely left out. Instead of being allied to the Kingdom, *R. Solomon*, in the Margent, traduceth him for being a *Mamzer*, or one that is *base born*.

I very well know, that the *Jews* have been accused of Erasing out of the late Editions of the *Talmud*, what was found in the ancient Copies, to our present Purpose. I will not Charge them with what I cannot prove; but wish that Learned Men

Men, who have the opportunity of comparing the several Copies, would make it their Business to inquire into this Matter, with great Application.

This is certain, and may easily be made good, that the Modern *Jews* are much departed from the Belief of their ancient Writers. They have studied Shifts and Evasions; and put *Christians* upon Proofs, where their Forefathers made no Exceptions. We have Evidence sufficient of this, besides what hath been mentioned upon this Subject. A famous Instance to this Purpose we have from *Manasseh Ben Israel*, in his Attempts to pervert that place, *Gen. Concilia* 49. 10. to a Sence that is no ways agreea- in *Gen.* ble to the Sence of *Christians*, and of the ancient *Jews* themselves.

C H A P. XIV.

The CONTENTS.

Of the Opinion, that St. Luke gives the Genealogy of Jesus by his Mother. A Pretence against that Account removed. The Text of St. Luke, chap. 3. 23. considered. Some remarkable differences between the Genealogies of the two Evangelists. That the aforesaid Opinion is not inconsistent with the Text or Design of St. Luke. This is proved. An Objection answered. The Usefulness of this Opinion if admitted. That we do not want sufficient Proof that Jesus was of the Seed of David, according to the Flesh, besides what we have from the Genealogies of St. Matthew and St. Luke.

IT is said in the last *Exception*, that if the Evangelists would have gained their end, they should have given us an Account of the Genealogy of *Mary*, the Mother of *Jesus*; not of *Joseph*, who was not really his Father. I have, I hope, given Satisfaction already in this Matter, and defended *St. Matthew*: Nor do I think I need say any more upon this Argument.

gument. But, because I will omit nothing, that is material, I shall in this place acquaint the Objector, that there have been very Learned Men of Opinion that, as *St. Matthew* gives us the Genealogy of *Joseph*, so *St. Luke* gives us that of *Mary*. I meddle not with determining that Question; nor do I profess to be of that Opinion: But yet I think it is very fit to represent the grounds, on which Learned Men have taken up that Belief. If these grounds be good, then, as I think what hath been said already is a competent Answer to the forenamed Exception; so this added to it, will be a very abundant one.

However, I shall here have a fair occasion of making some farther Reflection upon the Genealogy of *S. Luke*, than I have hitherto done; which the Reader may also expect from me upon this occasion.

Before I proceed to what I mainly intend, I shall remove a Prejudice against this Opinion, which is very obvious from what hath been said before.

It hath been said that the *Jews* are not wont to draw Genealogies by the Mothers side: That to do so, is against the constant Custom and Practice, and Rules of the *Jews*. This hath been urged in the foregoing Chapter, and made use of in
defence

defence of *St. Matthew*; for giving us the Genealogy of *Joseph*, when he promiset^h that of *Jesus*. That to urge this Opinion, therefore, looks like shifting and shuffling, as Men use to do in a bad cause.

In Answer to this, there are many things might be said: But I will do it in as few words as I can. I do allow that it is against the Rule and Custom of the *Jews* to draw Genealogies by the Mother,

*Hieron.
Proœmim.
in St. Matt.*

'Tis certain also this does justifie *St. Matthew*, in giving us the Genealogy of *Joseph*. *St. Matthew* was a *Jew*; he wrote for the benefit of the *Jews*; and kept to the received Custom of the *Jews*, in this Matter of the Genealogy. But what is this to *St. Luke*? He was no *Jew* by Birth, no ways obliged to this Custom of theirs: He wrote for the *Gentiles*; and might, in this Matter, be allowed his Liberty. *St. Matthew*, begins no higher than *Abraham*, the Father of the *Hebrews*. *St. Luke* carries his as high as *Adam*, the Father of *Mankind*. *St. Matthew* comes downward, from *Abraham* to *Joseph*; *St. Luke*, on the other hand, goes upward, from the time of *Jesus* to the first Man. One comes down by the Line of *Solomon*, the other goes up by that of *Nathan*. Both indeed keep in the Family of *David*; but they use different Lines and

and Methods. And therefore it need not seem strange at all, that when *Matthew* gives the Genealogy of *Joseph*, *St. Luke* should give that of *Mary*. Again, it is to be considered that this is an extraordinary Case. *Jesus* was born of a Virgin, his Genealogy is to be accounted for, and he was not to be allowed to be the Christ, unless he were of the Family of *David*. So that this is a Case peculiar and without any parallel, and may therefore well be exempt from the common Rule, and Usage. *Joseph* was indeed the Husband of *Mary*, and consequently so far the Father of *Jesus*; but still he was not his *Natural*, but his *Putative* Father. He was indeed reputed his Father, and this *St. Luke* mentions in the beginning of his Genealogy, which might serve to justify the manner of his Proceeding, allowing him to give the Genealogy of *Mary*. Thus he begins, *And Jesus himself began to be about Thirty years of age, being (as was supposed) the Son of Joseph*, *Luke* 3. 23. For the Pretence that the urging this Opinion looks like shuffling, and may insinuate a bad Cause, it cannot be thought so by any indifferent Person. The *Jews* indeed have used very ill Methods, and given such an Account of the Original of *Jesus*, in that filthy Book called the *Toldoth* *Jesus*,

Jesu, as is altogether groundless and fabulous; they have stuck at nothing to disparage *Jesus*, his Miracles and his Holy Religion. They use unlawful Weapons, and surely the *Christians* are at Liberty to use lawful ones. For the Cause is good and needs no Artifice. And what hath been said above is sufficient at least, and what the *Jew* will never be able to answer.

I add that a very fair Account may be given of the various Methods of *St. Matthew* and *St. Luke*. *St. Matthew* wrote among the *Jews*, as well as for their use. He wrote first, and soon after many of those things happened, which he relates: Things were well known among those who were his Countreymen. *Jesus* was all along owned publickly to be the Son of *David* at that time, and in the place where he lived. The Kindred or Consanguinity between *Joseph* and *Mary*, was as well known, as it was of old owned between *Abraham* and *Sarah*. To have given an Account of the Ancestors of *Mary* was needless, when her Family was accounted for in the Genealogy of *Joseph*; besides it would have been among the *Jews*, not only a needless thing, but it would have been very uncouth, and disagreeable to their Practice and their Rule.

But

But St. *Luke* was no *Jew*; he went into foreign Countries, where these Matters were not known, and these Customs did not obtain; and no wonder that he should take another Method, for the satisfaction of *Mankind*, from what *Matthew* took, for the satisfaction of the *Jews*. He wrote after St. *Matthew*; and cannot, therefore, be supposed to be concerned to give us the Genealogy of *Joseph*, which St. *Matthew* had given before.

The main thing to be considered in this Matter is this, whether the words of St. *Luke*, and his *Design*, be consistent with this Opinion. For if this Opinion be not consistent with the Text and Purpose of St. *Luke*, it ought to be rejected. I do not think it fit to do any violence to the Text, to serve an *Hypothesis*. I shall make it appear, that the words of St. *Luke* are consistent with this Opinion: And tho' those, who advance this Opinion, may a little differ from each other, yet it is plain they mean the same thing.

First then, the words as we translate them are these: *And Jesus himself began to be about Thirty years of age, being (as was supposed) the Son of Joseph, which was [the Son] of Heli.* Those words, which was the Son of *Eli*, may very well be applied to *Jesus*, without the least violence

Luk. 3 23.

to the Text. And the *Parenthesis* might, consistently enough with the Text, have been closed after the word *Joseph*. And they may be read thus, *Being (as was supposed the Son of Joseph) the Son of Heli*: And then the meaning is, that he really was (tho' reputed the Son of *Joseph*) the Son of *Heli*. This *Heli* was the Father of *Mary*; and then we have the Genealogy of *Jesus* by his Mother. And well might he be called the Son of *Heli*, his Mothers Father; nothing being more common among the *Hebrews*, than to call the Grandson by the Name of Son. And here, especially, it may be allowed, because *Jesus* was ἀπ'ατρός, i. e. without a Father intervening: Tho' 'tis certain, that in those words, the Son of *Eli*, the word *Son* is not in the Text; all that is in the Text is, τῷ Ἠλὶ, i. e. of *Eli*; which may be as truly said of the Grandson of *Eli*, as of any Child begotten by him. *Jacob* may as truly be said to be of *Abraham*, as *Isaac* might. And yet I do not blame our *English*, for putting in the word *Son* through the whole Line: and for what appears, the word *Son* refers throughout to *Jesus*. He was in truth, the Son of *Eli*, and the Son of *Matthat*, and the Son of *Levi*, and so on to the end; and at the last, the Son of God, in the

the truest and highest Sense. And so he was proclaimed to be *ver. 22.* For the parenthetical Reading, which I mention above, I dare appeal to any Man that will compare the *Syriac* Version, whether that very ancient Version will warrant it or not. I am sure nothing could have been more agreeable than such a Parenthesis to that Version: And evident it is, that the same may be affirmed of the *Greek* Text. Here is nothing, in this Account, that is harsh or strained. That *Jesus* should be said to be of *Heli*, or the Son of *Heli*, cannot be strange to him who considers, That he is in *St. Matthew* called the Son of *David*, and the Son of *Abraham*. But tho' I see no manner of Objection against this Account, yet I am not so far tyed to it, but that I am at Liberty,

Secondly, To admit that *Joseph* is here said to be the Son of *Eli*, as he married *Mary* the Daughter of *Heli*; and then he was the Son-in-Law of *Heli*, the Father of *Mary*. This amounts to the very same thing: For then is *Jesus* allowed to be the Grandson of *Heli*, which is all that is pleaded for: The *Jews* ought not to refuse this way of speaking, because it is agreeable to their own way and manner of speaking. He that married *Heli's* Daughter may well
be

be said to be his *Son*: I am sure nothing is more common than this way of speaking. A Man calls him that marries his Daughter, his Son; and her who is married to his Son, his Daughter. And there is sufficient ground for it; because the Husband and Wife are one Flesh. There is a remarkable Passage to this Purpose in the *Beresith Rabbah*, on *Gen. 37. ver. 35*. We read of *Jacob*, *That all his Sons, and all his Daughters rose up to comfort him*. We read but of one Daughter that he had, *viz. Dinah*: It is said, in answer to it, by that Author, אין אדם נמנע מלקורא להחנך, *i. e. A Man is at Liberty to call his Son-in-Law his Son, and his Daughter-in-Law his Daughter*. *Joseph* then may be called the Son of *Heli*. And then it will not be hard to understand, how the same *Joseph* might be called the Son of *Jacob* and *Heli* also. *Jacob* begat him; and he married the Daughter of *Heli*. And there is good ground in the Text for this. It is to this Purpose well observ'd by Learned Men, that *St. Matthew* useth the word *begat* throughout his Line; *Jacob begat Joseph*: But *St. Luke* does not; he only says, τὸν ἑλὶ, *of Eli*, &c. And tho' we put in the word *Son*, yet we see how *Joseph* might be said to be his Son, *viz. by marrying his Daughter*. I am clearly

clearly of Opinion, after all, that tho' this Second way of interpreting *St. Luke* be the most common, and be also defensible against the *Jews*, yet the First is rather to be adhered to.

It is in the next place to be shewn, That this Account of the Matter is no way inconsistent with *St. Luke's* Design, but most agreeable thereunto. *St. Luke* was a *Gentile*, and a Companion of *St. Paul's*, the great Apostle of the *Gentiles*. He knew that others had written before him of those things which he undertakes to relate: And 'tis not to be questioned but that he had seen the Gospel of *St. Matthew*, which was written several years before his. And it is very evident, that tho' he hath many things which are related by *St. Matthew*, yet he hath set down very much which was omitted by him. He may be truly called the *Evangelist*, as *St. Paul* was the *Apostle of the Gentiles*, and *St. Matthew* the *Evangelist of the Jews*. He reports many things relating to the Conception and Birth of *John Baptist* and *Jesus*, (which *St. Matthew* passeth by as things known among the *Jews*) fit to be known in the *Gentile* part of the World. When he comes to relate the Genealogy of *Jesus*, he takes a very different Method from him: And it

A Demonstration

is not likely he should do this to set forth the Genealogy of *Joseph*, which had been done already ; and that he should bring it up as far as *Adam*, when he had been deduced from *Abraham* before. 'Twas enough that *Matthew* brought his Stem from *Abraham*, and by *David*, downwards. I say it was enough to the *Jews*, who expected a *Messias* so descended, according to God's Promise. But the *Messias* by *St. Luke* is considered as the *Seed of the Woman*, who was to break the *Serpents head*; as he had been promised to *Adam* the Father of Mankind, long before the *Jewish* People had any being. And hence *S. Luke* gives an Account of the Genealogy of *Jesus* after his Baptism, when this promised *Seed of the Woman* was just entring upon his publick Ministry, and about to break the *Serpents head*: And his Temptation in the Wilderness, where he vanquished the Devil, is related immediately hereupon. On the other hand, *Matthew* begins his Genealogy before he relates the Birth of *Jesus*; and gives us the Genealogy of *Joseph*, the reputed Father of *Jesus*, and the *Husband of Mary*.

I say the *Husband of Mary*; and under that Idea he is considered by *St. Matthew*. 'Tis expressly said, That *Jacob* begat *Joseph*, the *Husband of Mary*. Those words,
The

The Husband of Mary, contain the true reason, why that Genealogy was drawn up. The Consanguinity between them (as a thing well known at that time) he mentions not : That he was *Mary's* Husband, being the true Reason for which he gave that Account of his Pedigree.

On the other hand, let us see under what *Idea* he is considered by *St. Luke*, when he draws up the Genealogy. And by him he is not mentioned as the *Husband of Mary*, as he really was, and as he is considered by *St. Matthew*, but as the *supposed* Father of *Jesus* only. He was not *really* the Father of *Jesus*, as he really was the Husband of *Mary*. And if so, who can imagine that *St. Luke* should, in that place, not only give us the Genealogy of *Joseph*, which *St. Matthew* had done before ; but also carry it up as high as *Adam*, when *Matthew* had brought it no farther than from *Abraham* ? and proceed by the Line of *Nathan*, when *Matthew* came down by that of *Solomon* ? If it might be objected against *Matthew* that he gave us the Genealogy of *Joseph*, when he should have given us that of *Jesus* ; how much more hard might this Objection have bore against *Luke*, who wrote after him, and gave us the Genealogy of *Joseph*, when yet he owns him to be but the

supposed Father of *Jesus* ? And that he should give such a Genealogy, that is so far from making the Matter plainer than *Matthew* left it, that it hath increased the Difficulties.

And thus have I represented this Opinion as an Answer *ex abundanti* to the *Jews* : I cannot see what Reply they can make to it.

Obj. 3. If it should be objected by any Person, that *Heli* was not the Father of *Mary*, but *Joakim*, according to the constant Tradition of the Church, I answer

1. That I will admit the Tradition, and pay all that deference to it, that can belong to it. But for all that, *Joakim* or *Jehojakim*, among the Fathers that report this Tradition, may well be the same Person which is in *St. Luke* called *Heli*. For *Eli* is, probably, but the Contraction of *Eliakim* : and tho' in sound there be a difference, yet in the Sence and meaning, there is none ; and the same Man is called sometimes *Joakim* or *Jehojakim*, and *Eliakim* also. *2 Kin. 23. 34.* with *2 Chron. 36. 4.* And there can be no stress laid on this Objection, unless it could be proved from the Text, That the Virgins Father were called in Scripture by some other Name.

2. The *Jews* have no Reason to press this

this Objection, because *Galatinus* hath produced two Testimonies, from the Jewish Writers themselves, which expressly affirm that the Father of *Mary* was called both *Eli* and *Jebojakim*. And certain it is that we read in the *Jerusalem Talmud*, of one *Mary* the Daughter of *Eli*: And such things are there said, as inclined a very Learned Man of our own to believe those words spoken of the Blessed Virgin. For they are words that are to her Disparagement: And such words, in great Plenty, they bestow upon her, and upon *Jesus*, in their *Toldoth*, mentioned before.

De Arcan. Cathol. verit. l. 7. c. 12.

Chagiga, p. 17. c. 4.

I have proved that this Account is very consistent with the words, and with the Design of *Luke*; and I do solemnly declare, that I do not see what the *Jews* can object against it with any shadow of Reason. I shall add, That as it cannot be disproved, so if it be admitted, it will give a very easie Solution to a great many of those Objections and Difficulties which are mentioned at the beginning of this Discourse, *V. G.*

I. It will be easily understood in what Sence *Joseph* may be said to be the Son of *Jacob*, and of *Heli*. He was begotten by *Jacob*; and was Son to the other, no otherwise than as he married his Daughter.

II. The different Names in each Genealogy will give us no trouble, because they are different Lines: They begin from several Persons; and terminate accordingly in several Persons; or at least, upon different *Ætats*, or Respects.

III. The unequal Numbers in the Names, and the unequal Distances from each other, will easily be accounted for also. Whereas it is Objected in *St. Matthew*, That from *Abraham* to *Jesus* are reckoned Forty two Generations; whereas in *Luke*, from *Jesus* to *Abraham* are reckoned Fifty six; there will be no manner of Difficulty in that Matter; when it is considered that they go by several Lines, *viz.* of *Solomon* and *Nathan*. And whereas *Matthew* reckons from *Salathiel* to *Joseph* but twelve Descents, and *St. Luke* 21. this is easily understood when it is remembred, that it is not the same *Salathiel* which is mentioned by both, but of different Lines. If what hath been said above be well weighed, and this Account admitted, the Difficulty is quite gone.

IV. The great Difficulties concerning *Salathiel* and *Zorobabel*, as they are supposed the same in each Line, are by this Account intirely removed; because they are different Persons. And that there should be in the Line from *Solomon*, and
in

in that from *Nathan*, Persons of the same Names, hath nothing strange in it; I may say that nothing is more common.

V. In a word, whereas *Faustus* the Heretick pretended of Old, that he knew not which of the Evangelists to believe in this Matter; and the *Jews* would represent them as inconsistent; and our Modern *Deists* lay hold of these Difficulties, to run down revealed Religion; if this Account be admitted, I do not see what *occasion* they can have left to Object against them, as I am very certain (whether admitted or not) they have no just Cause. I will therefore spare my self the Labour of many nice Enquiries, till any of the Enemies of our Religion shall be so hardy as to attempt to overthrow the Account that hath been given.

One thing I must add, That I own that I am bound to believe *Jesus* to be of the House of *David*. I do believe this; and have reason to do it, if there were no Genealogies, or if they did not prove it. For 'tis elsewhere revealed, not only that *Messias* was to be of that Family (which our Enemies deny not) but that *Jesus* really was so. *St. Paul* expressly says of *Jesus*, That he was made of the Seed of *David*, according to the *Flesh*, Rom. 1. 3.

And elsewhere, he affirms him to be of *the Seed of David*; and raised from the Dead (says he) *according to my Gospel*, 2 Tim. 2. 8. The Ancients are of Opinion, that by his Gospel he means St. Luke: and why his *being of the Seed*, may not connect with the word *according to my Gospel*, as well as the following words, I cannot understand: and if they do, St. Paul believed this Doctrine delivered by St. Luke, whatever the Jews or our Deists do.

The Jews would not be *Christians*, if the Evangelists had spoken never so clearly. Their Design is to perplex *Christians*. God of his Mercy forgive them, and take away the *Veil* that is upon them.

CHAP. XV.

The CONTENTS.

Some Questions answered, which were not considered before. I. Why St. Matthew begins his Genealogy with calling Jesus the Son of David and of Abraham? II. Wherefore David is named before Abraham? III. Why Jacob is said here, not only to have begotten Judas, but his Brethren also? IV. Why David only is called King? V. Why the Women are mentioned in the Genealogy of St. Matthew? VI. Why it is said that Josias begat both Jechonias and his Brethren? An Answer to the Questions, in the order in which they are proposed. The Conclusion.

BEFORE I conclude that which I have to say as to this Subject, I shall answer some Questions and Doubts, which may and have arisen upon the occasion of the Genealogy of Jesus.

Some of them I have accounted for in the Body of this Discourse, and will by no means repeat what hath been said before; and they are such as these: How
three

three Kings come to be omitted by *St. Matthew*? How the *Tessara-decads* can be accounted for? How *Jechonias* can be said to have begotten *Salathiel*? and what can be said as to the *Second Cainan* in *St. Luke*?

I will now proceed to some other Questions. And if I do not mention all that may be raised, it is not *therefore* that I shall omit any, because I think them of any great Difficulty in my way, but because I really judge them to be not worth the Consideration.

- I. First then, it may be inquired, why *St. Matthew* begins his Genealogy of *Jesus Christ*, by calling him the Son of *David*, the Son of *Abraham*?

To which I answer, That these Men had received very solemn Promises of the *Messias*; and that he should spring from them. It was therefore very reasonable, that *St. Matthew*, to shew the Divine Veracity, should deduce *Jesus* from these Persons. *The Promises were made to Abraham and to his Seed.* Gal. 3. 16. and Gen. 12. 3. The Promise made to *Abraham* was transmitted to some one of his Descendants. *Isaac* was a most eminent Type of the *Messias*, to whom this Promise was afterward conveyed. And well might *St. Matthew* call *Jesus* the Son of *Abraham* (this great Father of the Faith-

*V. Hieron.
Nest. in
Matt. 1.*

Faithful;) and *Jesus* be said to have taken on him *the Seed of Abraham*. Heb. 2. 16. As for *David*, the Case is plain: He received the Promise of the *Messias*, who was, according to God's Promise, to proceed from his Family. *V. Psalm* 89. 29. and 132. ver. 11. *David* was himself an eminent Type of the *Messias*; and we find the *Messias* called *David*, in the Old Testament: and *Jesus* was commonly by the People called the *Son of David*, as I have shewed elsewhere.

It may be inquired why *David* is named here before *Abraham*? For so we read, *The Son of David, the Son of Abraham*. I find St. *Chrysoſtom* raising this Question:

II.

To which I answer, with him that raised the Question, that *David* was nearest the time of *Jesus*; and being a great King as well as Prophet, and an illustrious Type of *Christ*, he is fitly enough named first; especially since the *Jews* expected the *Messias* of the Lineage and Family of *David*.

Chrysoſt. in locum.

It may be inquired why it should be said, That *Jacob* begat *Judas* and his Brethren? That he begat *Judas*, was fit to be said; and was sufficient. *Isaac* had Brethren, and *Jacob* had a Brother; but they are not mentioned here; nor was it needful to do it. Those who follow had Brethren

III.

thren also; but they are not mentioned upon this occasion. 'Tis true, indeed, that *ver. 11. Josias* is said to have begot *Jechonias and his Brethren*. That Matter shall be afterward considered by it self. As to this Question I answer,

1. That we can with no Reason say that *Ishmael and Esau, &c.* are omitted for their Wickedness: For there are others mentioned afterwards, that were infamous for their Vices.

*Chrysost.
Nicetas.*

2. Several of the Ancient Fathers give us this Reason, why these Persons are omitted, *viz.* because they had nothing common with the *Israelites*; nor had their Posterity, the *Saracens* and *Ishmaelites*, &c. It is true, that they were *Aliens from the common Wealth of Israel, and Strangers from the Covenants of Promise*. *Ephes. 2. 12.* But yet I cannot think but that this Question will require a fuller Answer; and therefore I proceed.

3. For the clearing of this whole Matter, it is to be remembred, that the *Messias* was promised to *Abraham* and to his Seed, as the greatest Blessing. This Promise was restrained to his Seed by *Ishaac*. This Blessing was transmitted from *Ishaac* to *Jacob* (*Esau* being passed by, as *Ishmael* had been before) till at last it was settled upon the Posterity of *Jacob*, and rested

rested in them. How this Blessing was conveyed down from *Abraham*, till it was thus settled, I have in another place given a more particular Account. Part. I.
Ch. 2.

Thus it was that the promised Blessing, which was made to *Abraham*, and then made over to *Isaac*, and thence to *Jacob* and his Seed, does at length rest there. To them now pertained the *Covenants* and *Promises*; whose are the *Fathers*, and of whom, as concerning the *Flesh*, *Christ* came. Rom. 9. 4, 5. The Sons of *Jacob* had this great Blessing settled upon them: and therefore it was reasonable that they should be mentioned by *St. Matthew*. It is true, That *Christ* was to arise out of the Tribe of *Judah*; and therefore the Brethren of *Judas* are not mentioned by name: But the Covenant and Blessing belonged to them all; and therefore the *Brethren* are fitly mentioned. And whereas part of *Abraham's* Seed was passed by, and part of *Isaac's*, this Glory was reserved to *Jacob*, that all his Sons inherited this Promise, and were God's peculiar, and in Covenant with him.

The Author of the *Jewish Book* called *Cofri*, Cofri, par I. undertakes to shew the Excellency of the *Israelites*. Among other things, he shews who were God's peculiar Favourites from the Creation. He tells us,
That

That *Abraham* was the *peculium* ; as also the Disciple of *Heber*, and from him called an *Hebrew* : that *Isaac* was the *peculium* of *Abraham*, his other Sons being dismissed ; and that *Jacob* was the *peculium* of *Isaac*, *Esau* being rejected. But then he adds, That for the Sons of *Jacob*, “ כלם סגולה, they were all a *Peculium*, all “ fit for the Divine Dignation, and for “ the Holy Place set aside for the Divine “ Presence : And then first did the Divine Presence adhere to a Society or “ Congregation ; which before that time “ pertained only to some few or single “ Persons.

Midrash
Zillim.

To the same Purpose speaks another Jewish Writer on *Psal.* 81. ver. 1. on those words, *Make a joyful noise unto the God of Jacob*. That Author inquires what it should be, that should move *Balaam* to say, *He hath not beheld iniquity in Jacob* ? *Numb.* 23. ver. 21. *Why* (says he) in *Jacob* ; and not in *Abraham*, nor in *Isaac* ? *He saw* (says he) in *Abraham* some thing reprobate or to be rejected, viz. *Ishmael* and the Sons of *Keturah*. He saw from *Isaac*, that *Esau* and his Dukes proceeded. But for *Jacob*, there was nothing but what was Holy. And so *Asaph*, mentions *Jacob* only : *There being among the Fathers something to be rejected ; but there was no*
such

such thing in Jacob. All the Sons of *Jacob* were in Covenant, and had the Promise; which *Ishmael* and *Esau* had not. And tho' *Judas* be named particularly (the *Messias* being to come from that Tribe, *Gen.* 49. 10.) yet the Evangelist (if what hath been said be duly considered) might very well make this Honourary mention of his *Brethren*.

I shall add what the Son of *Syrac* says to the same Purpose. After he hath extolled *Abraham*, he tells us, That God did swear that the *Nations* should *be blessed in his Seed* : That with *Isaac* he *established the Blessing and the Covenant* : It follows, That he *made it rest upon the Head of Jacob*. He *acknowledged him in his Blessing, and gave him an Heritage, and divided his Portions* ; among the twelve Tribes did he *part them*. *Ecclus.* c. 44. ver. 19, 20, &c.

4. To what hath been said I add, That it's to be remembred, that *Matthew* was an *Israelite*, and wrote his Gospel for the *Jews* ; as hath been observed before. The Sons of *Jacob* were Patriarchs, and were the Heads of that People from whence *Christ* was to proceed, and Heirs of the Promise. *St. Matthew* could not, without giving a needless Offence, altogether pass them by.

For

For he passed by *Ishmael* and *Esau* as those who were rejected: And naming *Judas* alone, might have given great Offence to the *Jews*; as if he had intimated that he had been *Jacob's* only Son: or that the other Brethren had been passed by, as not having an equal Share in the Promise and Blessing with him: Whereas in truth they were joynt Heirs with him. And yet the *Messias* being to spring from *Judah*, he does with marvellous Wisdom and Temper mention *his* Name, and make a general mention of his *Brethren* at the same time. I am so far from thinking this to be any Objection against *St. Matthew*, that I do admire his Wisdom herein; and am fully perswaded that he did what was highly fit and agreeable.

It was fit they should be mentioned, the *Messias* being to proceed from that People; on which Account, according to the Flesh, he was of their Cognation or Kindred. And so *Jesus* is said to be, *Rom. chap. 9. ver. 5.* And whereas *Judas* is mentioned, that ought not to diminish the Privileges or Rights of his Brethren, who had, as the Heads of their several Tribes, equal Power with him. And Care was taken in the O'd Testament to let this be understood. *Jacob* did it, when
he

he pronounced the Blessing upon his Sons. After he had named Five of them, the Sons of *Leah*, and said very great things of *Judah*, he mentions *Dan* who was born of his Servant; and it might be supposed that, on that Account, he might not share alike in the Power which the others had. But to prevent such a Supposition, *Jacob* says, *Dan shall judge his People, as one of the Tribes of Israel.* I will give another Instance. We have mention of the Offerings of the Princes. *Numb. 7.* The Prince of the Tribe of *Judah* offered first: Lest this should beget Envy in the other Princes, or occasion any Suspicion that the rest were subject to *Judah's* Tribe, *Nahson* who was the Prince of that Tribe is the only Person, that is not called the Prince, but only said to be the *Son of Amminadab, of the Tribe of Judah.* (ver. 12.) Whereas every other succeeding Offerer is called Prince of his Tribe respectively.

It may be inquired why *David* only should be called King; as he is ver. 6. *Jesse begat David the King.* Those that succeeded him, to the Captivity, were Kings as well as he. Answer,

1. That *David* was the Father and Original of all those who are mentioned afterwards; who indeed were Kings descended

H h

ded

IV.

ded from him. *St. Matthew* thought it sufficient to call him King. *Saul* was indeed King; but made so upon the culpable Importunity of the People; and was of another Line also. The Kingdom was designed for the Tribe of *Judah*: and the *Messias* was to spring from that Tribe, and this Family of *David*.

2. Another Reason I take to be this: *St. Matthew* designed to fit his *Tessara-decads*, with respect to the various State of the *Israelites*, from *Abraham* to *Jesus*, as hath been intimated before. The first is the Age of the *Patriarchs*, till the Temple was built, and the Kingdom settled in the Family of *David*. This was the lower, but growing Condition of the *Israelites*. The second was the exalted State, under *Kings*. The third was the declining State, after the *Captivity*. Then is *David* very fitly put the last of the first *Tessara-decad*: and he being the Root and Origin of the second State, which I call the exalted or *Kingly* State, he is, to insinuate so much, very fitly called *King David*.

- V. It may be inquired why *Women* are mentioned in the Genealogy of *Christ* by *St. Matthew*. For he mentions *Thamar*, ver. 3. *Ruth*, ver. 5. the Wife of *Urias*, ver. 6. This he does not do at other times; nor do

do *Women* make the *Family*; nor were they wont to be considered in *Genealogies*, among the *Jews*.

I do not think my self bound by my Argument, which I am upon, to account for this Matter; nor do I think it would be any prejudice to my Cause, if I neither should, nor could give any Account of this Matter. The *Jews* would gain no advantage by this means. But yet I answer,

1. That it is not to be supposed that these *Women* are mentioned because they were Sinners, to insinuate to us that Christ came to save such. It is well observed, that those who are of this Opinion, are of another, that overthrows it; when they say, that the three Kings omitted, were omitted for their Sins. For how can this consist, that the *Men* should for their *Sins* be expunged out of this Catalogue, and the *Women* for their *Sins* put into it?

V. Poffini
Diallaſtit.
C. 14.

2. That which seems most probable, is this; viz. That the true Reason why these four *Women* above mentioned are only named in the Genealogy of St. *Matthew*, is this; because in them only that Law was departed from, which was given generally to the Heirs of the promised Blessing, to take them Wives of their nearest Kindred;

H h 2

The

The promised Blessing was made to *Abraham*; from whom this Genealogy doth commence : But this Blessing was not designed for all the Seed of *Abraham*. It did not descend to *Ishmael*, the Son of the *Egyptian* Woman; but to *Isaac*, the Son of *Sarah*, who was *Abraham's* near Kinswoman, viz. his Brothers Daughter. *Abraham* took great Care that *Isaac*, the Heir of the Blessing, should, as *Abraham* had done, marry a near Kinswoman. *Gen.* 24. There was not this Regard had to *Ishmael*. *Isaac* had two Sons, *Esau* and *Jacob*: The Blessing was settled upon *Jacob*, and *Esau* was passed by. And when this appeared to *Isaac*, that his Son *Jacob* was Heir of the Blessing, he took the same Care of him, viz. that he should marry into his Kindred. *Gen.* 28. 2. His Mother *Rebekah*, after *Jacob* had obtained the Blessing, was very desirous he should marry one of his Kindred; and not as his Brother *Esau* had done. She said to *Isaac*, *I am weary of my Life, because of the Daughters of Heth: If Jacob take a Wife of the Daughters of Heth, such as these which are of the Daughters of the Land, what good shall my Life do me?* *Gen.* 27. 46. 'Tis thought that *Esau* began quickly to be sensible of this; that he that had the Blessing was obliged to marry one of his Kindred.

Kindred. He had attempted to get the Blessing, but failed in that Attempt: He pressed hard upon his Father; but could not alter his Fathers mind: He is supposed to try what marrying his Kinswoman might do, towards the obtaining at least some part of the Blessing. Thus we read, that *when Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram to TAKE HIM A WIFE from THENCE; and that as he blessed him he gave him a Charge, thou shalt not take of the Daughters of Canaan; and that Jacob obeyed his Father, and Mother, and was gone to Padan-Aram: and Esau seeing that the Daughters of Canaan (who were not of his Kindred) pleased not Isaac his Father, Then went Esau unto Ishmael (his Fathers Brother) and took unto the Wives, which he had (his own first Cousin) Mahalath the Daughter of Ishmael Abraham's Son, the Sister of Nebaioth, to be his Wife; Gen. 28. 6, 7, 8, 9. I do not find (in this first Tessara-decad at least) any other Variations from this General Rule.*

Why it should be said (as it is *ver. 11.*) *And Josias begat Jeichonias and his Brethren?* Had it not been enough to have said, *That Josias begat Jeichonias?* what need was there of adding, *and his Brethren?* I answer, H h 3 1. That

VI.

A Demonstration

1. That granting (which hath been sufficiently proved before) that by *Jechonias* in this place is meant *Jehojakim*, there is Reason enough why his Brethren should be mentioned, as they are; because they were all *Kings* as well as he. And if it be urged that his Brother was the first King, whose Name was *Jehoahaz*; and therefore it might more properly be said, That he begat *Jehoahaz* and his Brethren, the Answer is easie; that tho' he was the first *De facto*, he was not so *De jure*. This *Jechonias* was the *First-born*, and had the First-right; and therefore is mentioned here with great Reason.

2. I conceive there is still a greater and more important Account to be given for this way of speaking; and that is this; to let the Reader know who is meant by *Jechonias* in this place; and that he might not be taken for *Jechonias* mentioned, *ver. 12*. Which mistake would have proved of very ill consequence in this Matter. This mistake hath overtaken some Men, and hath had ill Effects. For by this means Attempts have been made upon the Original Text; and great Confusion hath arisen in adjusting the *Tessara-decads*: whereas if these words had been duly considered, this had been easily prevented. For when it is said that *Josias* begat *Jechonias*

chonias and his Brethren, 'tis easie to know whom St. *Matthew* means by *Jechonias*, in this place, as well as why he mentions his *Brethren*. For we do not find that the *Jechonias* (*ver. 12.*) had any Brethren: and if he had, we can Assign no shadow of Reason why they should be mentioned. But by the words of St. *Matthew*, as they lie before us, we may certainly conclude, That by *Jechonias ver. 11:* is meant *Jehojakim*; as by *Jechonias, ver. 12.* is meant *Jehojachin*, as I have shewed before.

And thus I have Discoursed of this Difficulty; and think I have made it appear, That the *Jews* have no cause to triumph and exult upon this Occasion.

C H A P. XVI.

The CONTENTS.

The Jews Object that Elias is not come : and that John Baptist ought not to be taken for him ; because he disowns himself to be Elias, John I. 21. An Account of John Baptist, and of his Office ; and how he discharged it: This Account defended against the Jews from their own Writers. That John Baptist was the Elias promised in Malachy. Malachy, Chap. 4. ver. 5, 6. considered: The words of John Baptist, John I. 21. considered ; in what Sence he said that he was not Elias, and in what Sence Jesus affirms him to be Elias, Matt. II. 14. That the words of Jesus are not repugnant to those of John Baptist. Of the Opinion of the Ancient Fathers of the Church, that Elias is still to come. That this Opinion bath not sufficient ground. How it came into the Church. That 'tis no Catholick Doctrine. That granting it to be true, it will not serve the Jews turn.

AMONG

AMONG other things which the *Jews* Object against the *Christians*, who believe *Jesus* to be the Christ, this is one, that *Jesus* cannot be the Christ, because it was foretold that *Elias* should come first ; which he did not before the Coming of our *Jesus*. The Prophecy, which foretels the Coming of *Elias*, before the Coming of Christ, is very express. *Behold I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord ; and he shall turn the Heart of the Fathers to the Children, and the Heart of the Children to their Fathers, &c.* Mal. 4. 5, 6. He is there expressly called *Elijah*, the *Prophet* ; and, by the *Greek* Interpreters *Elijah* the *Tishbite* ; that the Reader might be certain, that the words are to be understood of that very Person so called among the *Jews* ; and not of any other whosoever, however like him in Temper and manner of Life. It is true, That we say that this Promise was fulfilled in *John Baptist* ; and are taught by *Jesus* so to do. *Matth. I. I. IO.* But against this, the *Jews* urge the express words of the Prophet *Malachy*, and the Testimony of *John Baptist* himself. The *Jews* sent Priests and *Levites* to him, to enquire who he was, (*John I. 19.*) upon which

*R. Isaac.
Chizuk. E-
muna, l. 1.
c. 39.*

which he confessed that he was not the *Christ*. (ver. 20.) And they asked him, *What then? Art thou Elias?* and he saith, *I am not.* Art thou that *Prophet?* and he answered, *No.* (ver. 21.) Here *John Baptist* declares that he is not *Elias*, nor that *Prophet*: and he does it to the *Priests* and *Levites*, who were sent on Purpose, by the *Jews*, to examine him: and it is not to be thought he would have done thus, and thereby have hindred Men from believing that *Jesus* was the *Christ*, had he been the Person predicted in the *Prophet Malachy*. There was a constant Belief among the *Jews*, that before the *Messias*, *Elias* must first come. (Matth. 17. 10.) If *John Baptist* were that *Elias*, it was fit he should own it, and thereby prepare Men for the Reception of the *Messias*. To this may be added, That *Jesus* confesseth, *Elias truly shall first come, and restore all things.* (ver. 11.) And many of the Ancient *Christians* were of a Belief, that *Elias* was still to come.

For the more full and orderly Consideration of this whole Matter, I shall proceed in this Method:

First, I shall give a short Account of *John Baptist*, and of his Office: in which may be seen what it is that *Christians* affirm of him.

Secondly,

Secondly, I shall consider by what ways and means *John Baptist* did discharge the Office which he owned and took upon him.

Thirdly, I shall defend the Account which our Religion gives of *John Baptist*, against the Exception which the *Jews* may bring against it.

Fourthly, I shall make it appear that the *Jews* have no cause to quarrel with *Jesus*, or his Followers; who affirm him to be the *Elias* which was to come.

Fifthly, I shall take off the Objection taken from the words of *John Baptist*, and of *Jesus*, which are mentioned before; and say something to that Belief among the Ancients, that *Elias* is still to come:

I shall give a short Account of *John Baptist*, and of his Office; in which will be seen what it is that *Christians* affirm of him.

Jesus calls *John Baptist*, more than a Prophet, (Matth. 11. 9.) And presently afterward he adds, *Verily I say unto you, among them that are born of Women, there hath not risen a greater than John the Baptist*, (ver. 11.) His Conception was foretold by an Angel, he was born of a Barren Woman, and of Parents that were advanced in years. His Parents were both of the Family of *Aaron*; of a pure

Luk. 1. 5,
6, 7.

Con-

Ver. 14,
15, 16, 17.

Conscience, and an intire Fame; without Fault, and without Suspicion: He was the Son of his Parents *Old age* (as *Isaac*, and several extraordinary Persons were.) And the Particulars that attended upon his *Conception*, and his *Circumcision* were very surprizing and strange. The Angel foretels great things of him, such as these: That *many should rejoyce at his Birth*; and that he should be *great in the sight of the Lord*: That he should be a perpetual *Nazarite*, as to Wine and strong Drink, and be *filled with the Holy Ghost from his Mothers Womb*: That he should convert many to God, and reconcile them to one another, *and prepare a People for the Lord*. His Father is struck Dumb; his Mother conceives, according to the Angels Prediction: This wonderful Story is a Preface to the Conception of *Jesus*, and the *Annunciation* thereof. *John Baptist* was afterward a *burning and shining Light*; a Man of great Simplicity and Sanctity, of undaunted Courage, and a most severe Life: Of which I shall have occasion to say more afterward. It shall suffice at present, to observe, that as he was a Man of great Justice and Sanctity, so he was Eminent for his singular and undaunted Courage, his strict Temperance, his Humility and Veracity, his great

great Devotion towards God and Contempt of the world.

As to his Office, we are taught what that was, both by the words of *Jesus*, and his own; as well as by the Angel, by *Zacharias*, and the Evangelists. *Jesus* tells us expressly of *John Baptist*, that

this was he of whom it was written, *Behold I send my Messenger before thy Face, which shall prepare thy way before thee.* Matth. 11. 10, with ver. 7, & ver. 14.

And presently after that, he tells the multitudes of *Jews*, to whom he speaks in that place, that he was the *Elias*; and he does it in such Terms, as seem to imply, that they would not readily believe that he was so: And we know that the *Jews* refuse to believe it to this day. The words of *Jesus* are these: *And if ye will receive it, this is Elias which was for to come.*

And for *John Baptist* himself, he frankly owns, when he is pressed to confess who he was, That he was the *Voice of one crying in the Wilderness, make strait the way of the Lord.*

And the Angel does foretel of him, That he should turn many *Israelites* to the Lord their God, and go before him in the Spirit and Power of *Elias*. Joh. 1. 23. Lnk. 1. 16; 67, 74.

His Father *Zacharias* (when filled with the Holy Ghost) calls him the *Prophet of the Highest*; and adds, That he should go

before the Face of the Lord, to prepare his Matth. 3. 3. Mark 1. 2, 3.

ways. Joh. 1. 7.

ways. And to the same Purpose the Evangelists testify of him. From which Account it appears, that he was a Messenger sent before, to make way for the Reception of Christ. Let us take it for granted, at present, that *Jesus* is the *Christ*; and *John Baptist* his Harbinger, to prepare his ways.

II. I shall consider by what ways and means *John Baptist* discharged the Office; which he owned and took upon him: And that was, to make way for the Reception of Christ, and the Doctrine of the Gospel:

To what I have to say upon this occasion I shall premise this, That the very Birth and Conception of *John Baptist*, made way for the Belief of the miraculous Conception and Birth of *Jesus Christ*, whose fore-runner he was. There were some things in the Conception of *John Baptist*, which tho' they were short of what is said of *Jesus*, yet advanced towards it; and did not only bear some Proportion to that of his Masters, but rendered it the more credible; and was apt to dispose Men to the Belief thereof. If *Jesus* were born of a *Virgin*, *John Baptist* was born of a *Barren* and *Ancient Woman*: And as *Jesus* was conceived of the Holy Ghost, so *John* was
filled

filled with the same Holy Ghost, from his Mothers Womb; and the *Conception* and *Name*, of one and the other, was predicted and directed by an Angel. There was something in the Conception of *John Baptist*, which tended to prepare Men for the Belief of that of *Jesus*. And this is intimated by the Angel, when he brought to *Mary* the tidings of the Wonderful Birth of *Jesus*. She began to inquire, how that which he foretold could come to pass? To confirm her Belief, he tells her, *And behold thy Cousin Elizabeth, she hath also conceived a Son in her old Age; and this is the sixth Month with her who is called Barren: (Luk. i. 36, 37.)* Where the Angel confirms her by a late Example, and that was this of *Elizabeth*: She was both *Old* and *Barren* too; and he distinctly mentions both these; and then he adds, as well he might, *For with God nothing shall be impossible. Præmittitur filius sterilis, ante filium Virginis. The Son of a Barren (and she an Ancient) Woman, is sent before the Son of a Virgin;* so that the very Conception and Birth of *John Baptist*, which was so well known among the *Jews*, made way for the Belief of what is related of that of *Jesus*.

Having premised this, I shall now shew, by what ways and means *John Baptist* did discharge

discharge the Office, which he owned and took upon him. And,

(I.) He did it by his *Preaching*; and his Preaching was very much conducing to prepare Men for the Reception of *Jesus Christ* and his Doctrines.

For he preached *Repentance* and amendment of Life. There is an old Tradition among the *Jewish* Doctors, that *Repentance* is necessary before the appearance of the *Messias*. The *Jews* do own that their impenitence is the cause why he does not appear. *John Baptist* preacheth *Repentance*; and moves the *Jews* to it from this received Principle among them, that it was a needful Preparation for the Kingdom of the *Messias*. *Repent-ye* (says he) *for the Kingdom of Heaven* (i. e. of God, or the *Messias*) *is at hand*. And it is a great change of Heart and Life which he requires, by *Fruits meet for Repentance*.

He beats them off from their vain Confidence, upon the Score that they were descended from *Abraham*, the *Father of the Faithful*: *Think not to say within your selves, we have Abraham to our Father: For I say unto you, that God is able of these Stones to raise up Children unto Abraham*. The *Jews* were prone, upon the Account of their Descent from *Abraham*,

to Pride themselves: Tho' they had not his Faith; as appears elsewhere: And it was therefore necessary they should be beaten off from this vain Confidence.

Again, the more effectually to awaken them, he lays before them the Divine Judgments, in Case of their impenitence. *And now also the Axe is laid to the Root of the Trees; therefore every Tree which bringeth not forth good Fruit, is hewen down and cast into the Fire.* They must repent or perish: And he lets them know, that tho' the Messias, who was ready to appear; would offer Mercy to the penitent; yet that he would severely punish the obdurate Sinner: *whose Fan is in his hand, and he will thoroughly purge his Flour, and gather his Wheat into the Garner; but he will burn up the Chaff with unquenchable Fire.* He puts the Sadducees and Pharisees in mind of the Wrath to come. The Destruction of that People drew nigh; and as a faithful Prophet, he warns them of it.

It will be very seasonable here to look into the words of the Prophet, and to consider how exactly they were fulfilled in John Baptist. *Behold, I will send you Elijah the Prophet, before the coming of the great and dreadful day of the Lord: and he shall turn the Heart of the Fathers*

to the Children, and the Heart of the Children to the Fathers ; lest I come and smite the Earth with a Curse. Here we have a Promise of a certain Person, whom God would send, called here *Elijah* the Prophet ; of which more afterward. I shall observe, at present, for the more full Explication of the Prophets words, and shewing that they are fulfilled in *John Baptist*, *First*, the *Time* when this Person was to come ; and that was, *before the coming of the great and dreadful day of the Lord* : *Secondly*, The *Design* of his Coming ; and he shall turn the Heart, &c. *Thirdly*, A great Evil threatened, in Case Men were not wrought upon by him ; lest I come and smite the Earth, &c.

First, the *Time* when this Person was to come : *Before the coming of the great and dreadful day of the Lord*. This great and dreadful (or, according to the Greek, illustrious) day of the Lord, must denote either the last Judgment, at the end of World ; or else it must refer to the first coming of Christ, including the Destruction of the Jewish Nation. The words themselves do not oblige us to understand this time of the day of Judgment : There is nothing in them, but what is very accommodable to the Destruction of the Jewish

Jewish Nation. And for the words that follow, *Lest I come and smite the Earth with a Curse*, they are so far from determining these words to the end of the World, or Day of Judgment, that they assure us, that they cannot be so understood. For allowing them to refer to the same Matter, as it is evident they do, they cannot be understood of the end of the World and Day of Judgment; as I shall prove, when I come to consider them. The Destruction of the City of *Jerusalem*, and Temple, and *Jewish State*, is fitly enough expressed in such Terms, as seem to imply the final Conflagration, *Acts 2. 14* and end of the World, and the great Day of Judgment. Thus 'tis called the *end of all things*. *1 Pet. 4. 7.* with *Luk. 21. 9.* and the *last days*. *Jam. 5. 3.* The Destruction of a particular Country or Land is frequently described as the Destruction of the Universe. Of this we have many Examples [See *Isa. 13. 10, 13. Ch. 34. 4. Ezek. 32. 7. Jer. 4. 23, 24. Joel 2. 10. Amos 9. 5. Dan. 8. 10.* with *1 Maccab. 1. 28. Isa. 2. 19, 21.*] And the Destruction of the Temple, is thus set forth by our Saviour. *Matt. 24.* And indeed that Destruction of the *Jews*, by the *Romans*, was great and terrible; and a fit Type of the end of all things. *John Baptist* did appear, before this great

A Demonstration

Day, and gave the *Jews* warning of that *Wrath* which was to come; when the unfruitful Tree was cut up, and the Chaff burnt, and the Land smitten with a Curse.

Secondly, The Design of his Coming; and he shall turn the Heart of the Fathers to the Children, &c. Let us hear what the Angel predicts of *John Baptist*, for the better understanding these Words. Many (says he) of the Children of Israel shall

Luk. i. 16,
17.

he turn unto the Lord their God: And he shall go before him in the Spirit and Power of Elias; to turn the Hearts of the Fathers to the Children, and the disobedient to the Wisdom of the Just; to make ready a People prepared for the Lord. These words of the Angel are an excellent comment upon those in *Malachy*; *John Baptist* was designed to turn the *Israelites* to God, and to bring them off from their Rebellion, to Obedience. This is the meaning of the words in *Malachy*: They are indeed in our Version somewhat obscure. But it is to be considered that the *Hebrew* Particle, which we render *To*, is taken in several Senses in the *Hebrew* Bible: And tho' I have observed near twenty different Sences of it, yet there is one which I have observed very frequent, and which the *Jewish* Writers have, upon occasion, taken notice of, which is very agree-

agreeable to this place : And *David Kim-*
chi expressly affirms, that this is the Sence
of it in this place ; namely, that it signi-
fies *With : He shall turn the Heart of the*
Fathers with the Children, i. e. He shall
turn both young and old, a great num-
ber, unto God. And thus *John Baptist* did.
Great multitudes followed him ; they
confessed their Sins, and were baptized
by him. Thus this *Hebrew* Particle sig-
nifies frequently. (See *Deut.* 22. 6. *1 Sam.*
14. 32, 33. *17.* 20. *Job* 37. 22. *Jer.* 3. 18.
Gen. 32. 11. chap. 33. 13. *Exod.* 12. 9.
Levit. 4. 11. *Job.* 33. 23. *Psal.* 15. 3. *Exod.*
35. 22. with the *Targum* of *Jonathan*,
1 Kin. 15. 20. with *Kimchi* on the place,) על בנים
כמו עם
בנים
R. D. Kim-
chi in Mal.
c. 4

Thirdly, There is a great Evil threat-
ened, in Case Men be not wrought upon
by him : *Lest I come and smite the Earth*
with a Curse : what we render *Earth*, may
as well be rendered *Land* ; and these
words being spoken to the *Jews*, it is to
be understood of the Land of *Israel*. The
smiting the Land with a Curse, imports
the Destruction of this Land of *Israel*, in
Case the Inhabitants by their Repentance
upon the Preaching of this Person, whom
God promiseth to send, did not prevent
it. This Sence agrees with the words of
the Text, with the *Targum*, and *Syriac*
Version of it. This *Curse* denotes De-

struction. And these words do not refer to the Conflagration, and universal Destruction of the World, nor to the great Day of Judgment. Not to the *First*, because they only predict the Destruction of the Earth or Land, *Whereas the Heavens and the Earth which are now, by the same word are kept in store, reserved unto Fire, against the Day of Judgment, and Perdition of ungodly Men.* And for the *Second*, it is plain that the words refer not unto it. For the Day of Judgment is determined and fixed; 'tis *appointed*, and unavoidable: The Repentance of a Land cannot reverse that Decree. On the other hand, here is something threatned in Case they repent not, *Lest I come and smite, &c.* whereas the Day of Judgment is not to be prevented by any thing that we can do. Now this agrees with the Account we have of *John Baptist*, who both appeared before the Destruction of the Land of the *Jews*, preached Repentance to them, minded them of the *Wrath to come*; and told them plainly of the utter Destruction coming upon them, if they prevented it not by their Repentance.

Thus did he dispose Men for the Reception of Christ: And Repentance is the best Preparative. They who find Sin a Burden, who have a Sence of its ugly Nature,

1 Pet. 3. 7.

Aa. 17. 31.

Heb. 9. 27.

Rom. 14.

12.

2 Cor. 5.

10.

Nature, that feel the Load of guilt, that are sorrowful for their Wickedness, these are disposed for Christ and his Gospel. Matt. 9. 13. C. 11. V. 28. Joh. 7. 37. Isa. 66. 1, He came to seek and save such as these: Such he invites: He is ready to bind up these broken Hearts, and to Comfort these Mourners, and to fill the Souls which Hunger and Thirst after Righteousness. They who are Proud and justify themselves, that buoy themselves up with vain Conceit and Confidence, are far from being prepared and disposed for this Kingdom of God, or Grace of the Gospel.

(II.) *John Baptist* made way for the Reception of Christ and his Doctrine by *Baptism*. And this he did,

I. As his Baptism was an Engagement to Repentance for their past Sins. *Indeed baptize you with water, unto Repentance.* Matt. 3. 11. This Baptism of his engaged them to this; and 'tis expressly said, That they were *baptized of him in Jordan, confessing their Sins.* ver. 6. This Confession of Sins was a Token and Pledge of their forsaking of them, by a true and sincere Repentance. So that as he preached Repentance (and by that prepared Men for *Christ*, as hath been shewed before) so he administered the Baptism of Repentance, and by that Rite obliged them to the performance of that Duty, which he commended to them in his Preaching. Ii 4 2. As

2. As by Baptism he brought them to *Christ*. For it introduced Men to *Christ*, his great Lord and Master, whose fore-runner he was. By baptizing Men, he brought them to the Knowledge of the *Messias*. S. Paul expressly affirms thus much; Acts 19.4 *John* (says he) *verily baptized with the Baptism of Repentance, Saying unto the People, that they should believe on him, that should come after him, that is, on Christ Jesus*. And indeed he had great Reason to conclude so; for we find *John Baptist* declaring no less himself. *I indeed Baptize you with water, unto Repentance: but he that cometh after me, is mightier than I, whose Shoes I am not worthy to bear: He shall baptize you with the Holy Ghost, and with Fire*. This is mentioned by all the Four Evangelists; which is an Argument that it ought to be very well considered by us. It is very plain: from hence, that even by his Baptism he led the People to the Knowledge of *Jesus Christ*, the true and great Prophet; and who would approve himself so to be, by the miraculous Effusion of the Holy Ghost, on the day of Pentecost, which descended like Fire upon the Disciples of *Jesus*. To this *John Baptist* refers when he tells them, That he who cometh after him shall baptize them with the Holy Ghost, and with Fire.

Acts 19.4

Matt. 3. 11.

Mark 1. 7,

8.

Luk. 3. 16,

17.

Joh. 1. 26,

27.

Acts 2. 3. 4.

Acts 11. 15,

16.

Fire. They could not possibly mistake the Person : Especially when they should observe, That by the miraculous Effusion of the Holy Ghost, he had given a most undeniable Proof, that he was the *Christ*, the Son of the living God. And yet he farther Points them to *Christ*, as a just Judge, who would destroy the impenitent Nation of the *Jews* ; which was accomplished in the Destruction of *Jerusalem* by the *Romans*. This *John Baptist* Matt. 3. 12. does in the following words ; *whose Fan is in his hand, and he will thoroughly purge his Flour, and gather his Wheat into his Garner ; but he will burn up the Chaff with unquenchable Fire.* *John Baptist* did not by Baptism profelyte Men into his own Name ; he did but prepare Disciples for *Christ*. When he did administer it to Men, he directed them to him who was mightier than himself, and whose Harbinger he was. He declared plainly that his Lord was drawing near ; and disposed them, whom he did baptize, to receive him as *his* Lord, and their own. And there is a most remarkable place to this Purpose, in the Gospel of *St. John*, where *John Baptist* tells, what the Purpose and Design of his Baptism was : When he saw *Jesus*, he tells the *Jews*, *This is he of whom* Joh. 1. 30, *I said, after me cometh a Man which is preferred* 31.

ferred before me : for he was before me, and I knew him not : but that he should be made known to Israel, therefore am I come baptizing with Water. Here *John the Baptist* tells us the end of his Baptism. He did not himself, from his younger years, know *Jesus* : 'twas not without the special Providence of God, who so ordered, That when *Jesus* came out of *Egypt* he dwelt in *Nazareth* ; but *John Baptist* was, from his younger years, brought up in a Wilderness, very remote from that place where *Jesus* dwelt ; that so there might be no Suspicion of any Compact between *John* and *Jesus*. But yet, tho' *John* did not in his younger years know the Person of *Jesus*, he very well knew that *Christ* would forthwith appear, and that it was his Office to prepare Men for his Reception. And as he was known to him by Person, after he had entered upon his publick Ministry ; so he declares that the end of his Baptism was, to make him known unto the People of *Israel*.

3. As by his Baptism Men were obliged to a sincere Obedience of the Laws of *Christ*. 'Tis a thing very well known, that Baptism was used by the *Jews* ; and the *Hebrew* Doctors do tell us, That Proselytes were received, not only by Circumcision and Sacrifice, but by Baptism also,

also. There were two sorts of Profelytes among the *Jews*, viz. Profelytes of *Justice*, and Profelytes of the *Gate*. The *First* were Circumcised; and therefore obliged to all the Precepts of *Moses*: The *other* were *Baptized*, but not Circumcised; and they were obliged only to those Precepts which Mankind were obliged to, which are commonly called the Precepts of the Sons of *Noah*. It is on all hands agreed, That Profelytes from the *Gentiles* were received among the *Jews*, not only by Circumcision, but by Baptism also; and the Rite by which they were received, laid an Obligation upon them to Obedience of that Religion which they undertook. Thus he who from among the *Gentiles* was by Circumcision received into the Church of the *Jews*, was forthwith under an Obligation to obey all the Laws of *Moses*. His being Circumcised did lay this Obligation upon him. *I te-* Gal. 5. 3.
stifie again, to every Man that is Circum-
cised, that he is a Debtor to do the whole
Law. And upon this Account it is, that Circumcision was so severely forbidden to the *Gentiles*, who had received the *Christian* Faith. *Behold, I Paul say unto you,* Gal. 5. 2.
that if ye be Circumcised, Christ shall pro-
fit you nothing. For by taking Circumcision upon them, they were made *Jews*:
 By

By submitting to this Sacrament and Rite, they were Profelyted to the *Jewish* Religion, and undertook to obey the Law of *Moses*, and expected to be justified thereby. This Course subverted *Christianity*, supplanted it intirely, and justled it out of the way. It made the Gospel an useles thing ; and rendred the undertaking of Christ void, and of none Effect at all. *Christ is become of no effect unto you ; whosoever of you are justified by the Law, ye are fallen from Grace.* As Circumcision obliged Men to obey the Law of *Moses*, so does the Sacrament of Baptism oblige to the Obedience of the Laws of *Christ* : It being an Institution that introduceth Men into the Church and Family of *Christ* ; and by which they are set aside, and consecrated to his Service. And the Baptism of *John*, leading Men to him, obligeth them to obey him. And our Saviour himself, who appointed this Rite, and Sacrament to be ministred in his Church, gave us to understand, that this was the Design and Purpose of it. *Go ye therefore* (says *Jesus* to his Disciples) *and teach* (or, rather *Disciple* ; for the word which most properly signifies teaching, follows) *all Nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.* And it follows (which

Gal. 5. 4.

Matt. 28.
19, 20.

(which teacheth us the Obligation lying upon them who are baptized) *Teaching them to observe all things whatsoever I have commanded you.*

4. As by Baptism Men were received into the Divine Protection, and secured against an approaching Destruction. They who were baptized, were marked out and sealed, not for Destruction, but Salvation. For as they who among the *Jews* were proselyted from the *Gentiles*, Ruth 2. with chs 1. 16, 17. and the Targum on that place. were said to put themselves under the wings of the God of *Israel*; because by becoming of the number of that People, they justly expected the Favour and Protection which he shewed unto them: So they who are baptized, and by that means received into the Church of *Christ*, are put under the special Care and Providence of God. And we have sufficient Evidence in the New Testament, that Men had not only this apprehension of it, but that they had good reason so to think. They justly looked on it as a Sign of Salvation: when *John Baptist* saw the *Pharisees* and *Sadduces* come to his Baptism he said unto them, *Who hath warned you to flee from the wrath to come?* It seems Matt. 3. 7. it was thought the way to escape a future Judgment; and so indeed it was: For when *St. Peter* exhorts Men to re-
pent

pent and to be baptized, he adds, as the Effect of it, *Save your selves from this untoward Generation.* The same Apostle elsewhere, speaking of those who were, in the great Flood with *Noah*, saved by water, he adds; *The like Figure whereunto, even Baptism, doth also now save us.* By Baptism we are received into the Ark of Christ's Church, and saved from the common Destruction of a wicked World. Thus did *John*, by his Baptism, serve the End and Purpose of our Lord's appearance; who came to save, not to destroy.

Only it must be remembred, that as Christ never designed to save Men *in* their Sins, but to save them *from* them, so this Baptism of *John*, and that which followed, of Christ and his Apostles, was never designed for a refuge and shelter to Men in their Impiety: It saved them not unless they repented; and their Hearts were cleansed, as well as their Bodies washed. And we shall find that this may be collected from those places that were nam'd above. The Baptism of *John* was the Baptism of Repentance; and he put the *Pharisees* and *Sadduces* upon Fruits meet for Repentance, when they came to his Baptism. And *St. Peter* bids the *Jews Repent* and be Baptized: And tho' he

he elsewhere say that Baptism now saves us ; yet he explains himself, when he tells what that Baptism must be attended with ; and that it is not the bare washing the Body, which he means, *not the putting away the filth of the Flesh ; but the answer of a good Conscience towards God.*

(III.) *John Baptist prepared the way of the Lord, by removing those Obstacles and Impediments which lay in his way. That was fulfilled which was written, Every Valley shall be filled, and every Mountain and Hill shall be brought low ; 6. and the crooked shall be made straight, and the rough ways shall be made smooth.* And then it follows, *all Flesh shall see the Salvation of God.* There are some things which do hinder Men from receiving any benefit from the Gospel of *Christ* ; which if they be not taken out of the way, will render it ineffectual. There are some Sins and Follies of Men, which put a Bar to their receiving Benefits by *Christ* ; and they are such as these : a pertinacious and obstinate persisting in a sinful Course ; a vain Security and Confidence, upon the Score of some Privileges that we lay Claim to ; a resting in some externals of Religion ; putting off the Evil day of Wrath ; the living in Malice and unmercifulness among our selves ; Covetousness,

ness, Injustice, and Oppression. We find *John Baptist* diligently removing all these Impediments ; and thereby making way for *Christ*, and his Divine Doctrine. And this he does, by preaching Repentance ; by taking Men off from trusting in this, That *Abraham* was their Father ; by shewing them that they were not secure in Flocking to his Baptism, unless they brought forth Fruits meet for Repentance ; he denounceth God's Wrath, as ready to take hold of the obstinate Sinner ; *The Axe is laid to the Root of the Tree*, &c. He tells them the *Chaff* should e're long be burnt with Fire unquenchable. He commends to the People Charity and Good-will and Beneficence. *He that hath two Coats, let him impart to him that hath none ; and he that hath Meat, let him do likewise.* And when the *Publicans*, who came to his Baptism, enquire what he required of them, he said to them, *Exact no more than that which is appointed you.* And to the Soldiers he said, *Do violence to no Man, neither accuse any falsely, and be content with your wages.*

Luk. 3. 11.

Ver. 13.
Ver. 14.Joh. 5. 35.
Matt. 21.
32.

(IV.) *John Baptist* prepared the way of the Lord, by an Holy and Exemplary Life and Conversation. *He was a burning and a shining Light*, He came in the way of Righteousness. All Men held him to be

be a *Prophet* ; and our Saviour affirms him to be, *more than a Prophet* ; and that Matt. 14. 5. 21. 26. among them who had been born of Women, Matt. 11. 11. and ver. 9. there had not been a greater than *John Baptist*. He was justly reputed a Man of great Sanctity ; and the People had a great Veneration for him ; and the very Sects among them, who differed greatly among themselves, yet went to his Baptism. He had been bred up in the Wilderness, where he had little Conversation, and had learnt no Arts of Insinuation, no *Finesse* of Conversation. He had not studied the Arts of Persuasion and popular Eloquence : He was taught of God, and not by the famous Doctors of the Law, of that time. He was bred in the Wilderness ; *Jesus*, at *Nazareth* ; at great distances from each other : insomuch that he did not so much as know *Jesus*, till he was about Thirty years of Age. He was a Man of great Abstinence and Austerity of Life. He drank no Wine ; the Fumes of which put some Men upon great Extravagancies. He was a Man of great Truth and Simplicity, of great Modesty and Humility, of great Patience and Contentedness, of a mighty Zeal and Courage, and a marvellous Constancy : Well might the *Jews* expect a good Lord to come, when they saw so good a Servant

come before him. Nothing makes such way for the Reception of the Gospel, as a conspicuous Example of Vertue. This does mightily dispose Men to it. The Holy Life of *John Baptist* made way for *Jesus*, and his Heavenly Doctrine. He was rendred, by this means, a Witness beyond all Exception. Our Saviour confounded the *Jews*, when they demanded, by what Authority he did what he did? He asked them a Question which put them to Silence: 'Twas, whether *John's* Baptism were from *Heaven* or from *Men*? i. e. whether *John* were a Person sent by God, or not? They knew not what to say: If he were sent from God, their Question was answered; for *John* had born Witness of *him*; and a Witness from Heaven was beyond Exception. They would not say this; and durst not deny it: For such was the Sanctity and Fame of the *Baptist*, that he was by all the People held for a Prophet whom God had sent.

(V.) He prepared the way of the Lord by pointing at him, and shewing who was he. And we find *John Baptist* doing this several times: I shall mention the several places to this Purpose. *First*, He does it in these words, saying, *This was he of whom I spake, he that cometh after me is preferred before me; for he was before me,*

Matt. 21.
25.

Joh. 1. 15.

me, &c. Secondly, When he received the Message from Jerusalem, he does not only deny himself to be the *Christ*, but owns that he came to prepare his way : *He it is* (says he) *who coming after me, is preferred before me, &c.* Thirdly, The next day John seeth Jesus coming unto him, and saith, *Behold the Lamb of God, which taketh away the Sin of the World.* This is he of whom I said, after me cometh a Man which is preferred before me, &c. and John bare Record, saying, *I saw the Spirit descending from Heaven like a Dove, and it abode upon him. And I saw and bare Record that this is the Son of God.* Fourthly, John Baptist does it again, before two of his Disciples ; *Behold, says he, the Lamb of God : Upon which the two Disciples followed Jesus.*

John Baptist was a very excellent Person, and very fit for the great Office for which he was designed. For besides the great Sanctity of the Man, there were many other things, which might dispose Men to expect he should be a Person very extraordinary. He was the Son of a Priest, and born of Parents of great Vertue and known Piety. His Birth was predicted by an Angel ; and an Holy Angel he must be, for he appeared in the Holy Place, and when Zacharias was ministring at

Luk. i. 64,
67.

the Altar of Incense. His Birth was supernatural, of an old and Barren Woman. His Father was struck Dumb, upon the prediction of his Birth, and continued so till his Circumcision, and he *spoke and praised God*; then was he filled with the *Holy Ghost*, and Prophefied. These things were very strange and surprising, and raised great Admiration among the People; who might justly expect some very considerable Person after this. To this Purpose we are told, *That fear came upon all that dwelt round about them: and all these sayings (or things rather, as our Marginal reading hath it) were noised abroad throughout all the Hill Country of Judæa. And all they that heard them, laid them up in their Hearts; saying, what manner of Child shall this be?* Much might be expected from such a beginning as this. He must be a good Witness of Christ, who received from Heaven such illustrious Testimonies, that he himself was sent by God:

Luk. i. 65,
66.

III. I shall now defend the Account which the Gospels give of *John Baptist*, against the Exception which the *Jews* may bring against it. Not that I think they have any thing to say that is material:

But yet they may pretend, that what hath been said above, is not convincing to them
who

who give no Credit to our Gospels; nor are they obliged to believe that there was any such Man, or that he was a righteous Person, from such a Testimony as this.

For the better proceeding in this Matter, and for the removing this Pretence; I shall offer the following Particulars to be seriously considered.

1. That supposing at present, *Jesus* to be the *Messias*, and that he intended to erect a spiritual Kingdom in the World, *John Baptist*, according to the Account given of him before, did very well perform the Office of an Harbinger or Messenger, who made way for the Reception of this *Messias*, and the advancing this Kingdom. If he had not done this, we should have had no cause to believe him to have been sent by God, to discharge such an Office. The Repentance, which he Preached, even by the *Jews* Confession, was a good Preparative to the Reception of the *Messias*; and then by Baptism, he engaged Men to Repentance, and brought them to the Knowledge of the *Messias*, and obliged them to obey his Laws, and put them under the special Protection of God; he removed the Obstacles of Piety; and commended it to them by the Sanctity of his Life. After all this, he point-

ed at him, and brought Men to the knowledge of him. So that there is nothing wanting to such an End.

2. Though I do not produce the Gospels as a direct Proof of the Question against the *Jews*, who do not believe them; yet when the Account they give of *John Baptist*, is consistent and very agreeable to the end for which they give this Account, 'tis but reasonable the *Jews* should believe this Testimony, or give good Reason why they do reject it. That they do *not* believe it, will not excuse them, if they have cause to *do* it. It stands them in hand greatly, as they value their immortal Souls, to consider, with due Application, the Credibility thereof. They would think us unreasonable, if we should deny the Writings of *Moses*: and yet let them give what Proofs they can, that *Moses* is worthy of Credit in what he reports, and by the same Arguments (not to say greater) I will prove that the Evangelists are so likewise. But having spoken in another place of the Credibility of these Writers, I shall not do it over again.

Part I.
Chap. vi.

3. That the *Jewish* Writers themselves give us an Account of *John Baptist*, which does very much agree with what the Evangelists report of him; and leaves the
Jew

Jew without Excuse, who, without farther Examination, rejects the Credit of these Writers, who yet have all the marks of Sincerity whatsoever. *Flavius Josephus* Joseph. Ant. l. 18. c. 7. mentions *John*; and tells us that he was called the *Baptist*, and that he was slain by *Herod*. He tells us that he was a good Man, and one that taught the People the exercise of Vertue, and the practice of Justice one among another, and Piety towards God; and that being thus disposed, they should be baptized. He adds, That the Army of *Herod* was esteemed justly destroyed, because he slew *John Baptist*. He tells us moreover, that *John the Baptist* taught the People, that Baptism was then acceptable, when they not only parted with some of their Sins, but when with the Purity of their Body they joyned a pure Mind. He tells (as also the Gospel does) that he was mightily followed by the People. *Joseph Ben Gorion* Josephus Hebr. l. 5. c. 46. Basil 1541. mentions him also, and tells us expressly, That *Herod* took the Wife of his Brother *Philip* in his Life-time; and that he killed *John* for telling him, that it was not lawful for him so to do; and that it was *John* who celebrated Baptism. *R. David Gantz*, another Jewish Writer, tells us, That *Herod* was a wicked Man; that he slew many of their wise Men; that he took his Bro-

Zemah David.

ther *Philip's* Wife in his Life-time ; and that he killed *John*, for reproving him for it. It is not, I am perswaded, without the special Providence of God, that these Testimonies are found in the *Jewish* Writers ; which do not only speak the eximious Vertue of this holy Man, but serve also mightily to confirm the Credit of the Evangelists, who say the same things of him : and consequently make for the strengthening of the Faith of *Christians*, and stopping the mouths of the *Jews*.

IV. I shall make it appear, that the *Jews* have no reason to quarrel with *Jesus*, or his Followers, who affirm him to be the *Elias* which was to come. And because the *Jews* object this frequently, I shall more particularly consider this whole Matter.

We are agreed that *Elias* was promised : and the Promise is express, *Behold I send you Elijah the prophet* (it is not said the *Tisbite*, tho' the *Seventy* put that into their Text) before the coming of the great and terrible Day of the Lord. Here is a Promise of *Elijah*, a Prophet (for so I would rather turn the words) but no mention of *Elijah* by the Title of *Tisbite* ; by which *Elijah* was commonly called, and not by that of *Prophet*. Nay 'tis observed, that *Eli-*
jah

jah the *Tisbite* is no where else, either in ^{1 Kin. 18.} the Old Testament or New, called *Eli-*^{36.}
jah the *Prophet*. For that place, *2 Chron.*
21. 12. belongs not to him, he being then
not in the Land of the Living. But the
Tisbite he is frequently called, [*1 Kin.*
21. 17, 28. and *chap. 17: ver. 1. 2 Kin.*
1. 3, and *ver. 8.* and *chap. 9. 36.*] and
never called a Prophet during the whole
time of his Life : Nor yet in the New
Testament, where he is often mentioned,
is he called *Elias* the Prophet. Here is a
Promise of *Elias* a Prophet : but not of
that very Person who lived in the days of
Ahab, and was whilst he lived common-
ly called the *Tisbite* ; but never the Pro-
phet, though he were one.

For the removing all Pretence from the
Jews, in this Matter, I propound to the
Consideration of the Reader the follow-
ing Particulars.

1. That there was a great *Likeness* of
John Baptist to *Elias* ; and consequently,
so much *Foundation* for his being called
by his Name ; he coming in the Spirit
and Power of *Elias*, as the Angel expres-
seth it. *Elias* was indeed a great Pro-
phet ; and so was *John Baptist* : all held
him for a Prophet ; and our Lord says
that he was *more than a Prophet* ; that is,
he was a most eximious one, who was from
the

Luk. 1. 17.

Matt. 21.
26. with
ch. 11. 9.

the Womb filled with the Holy Ghost, and had received the Spirit in great measure. He was a fit Anti-type of *Elias*: We find when *Elias* was leaving this World, *Elisha*, who succeeded him, begged a double Portion of his Spirit (that is, not *as much again* as he had to give, and had received; but the Portion of the *First-born*, who was wont to have *two Shares*, to a Younger's *one*) and that was a great request; he tells him, *Thou hast asked an hard thing*. *Elias* was, therefore, more than an ordinary Prophet. *Elias* was also a Man of great Zeal and Fervor; and so was *John*. *Elias* was a Man of an austere Life, and a great Faster; and so was *John Baptist*. If *Elias* had a *Girdle of Leather about his Loyns*, so had the *Baptist* also. One was an *Hairy Man*; the other had a Garment of *Camels hair*. If one was bold in rebuking Vice in *Ahab*, the other did so by *Herod*: and if one were hated by *Jezabel*, the other was also by *Herodias*. In a word, they were both Men of great Sanctity and Fervor; both *burning and shining Lights*; great Contemners of sensual Pleasures: and both called Men from their Follies to Repentance.

2. As there was a great resemblance between these two Persons, so 'tis a thing very

2 Kin. 2.

9, 10.

1 Kin. 19.

10. with

Luk. 1. 17.

2 Kin. 1.

8. with

Matt. 3. 4.

very usual, even in the Scripture, as well as other Authors, to call such by the same name. And therefore why should our Saviour be blamed, for calling *John Baptist* by the name of *Elias*, who came in his Spirit and Power? *The Children of Israel* Hof. 3. 5. shall return (says the Prophet) and seek wish Ezek. 34. 23-37. the Lord their God, and David their King: 24. and shall fear the Lord, and his Goodness, in the latter days. 'Tis certain that *David* their King was dead, long before these words were spoken; and therefore these words cannot be understood of that Person. *The Jews Chaldee Paraphrast* tells us who it is that the Prophet means; he tells us expressly, That 'tis *Messias, the Son of David their King*. If the *Messias* be called *David*, who was a Type of him, why should it be strange that *John Baptist* should be called *Elias*, who came in his Spirit and Power? And this way of speaking hath nothing in it that is harsh or unusual. Thus the Poet calls *Turnus* another *Achilles*:

— *Alius Latio jam partus Achilles, Virgil. Æ.*
Natus & ipse Dea — nead 6.

And elsewhere, he useth the same Liberty of speaking:

Alter

Eclog. 4.

*Alter erit tum Tiphys, & altera, quæ
vehat, Argo,
Delectos Heroas: erunt etiam altera bella:
Atque iterum ad Trojam magnus mitte-
tur Achilles.*

ἐμπειρίαν.
LXXII.

Mal. 4. 5.

LXXXII.
ἐπιστροφή.
Matt. 17.
11.

Luk. 1. 17.

3. The rest of the words in the Prophet *Malachy*, where *Elias* is promised, do very well agree with *John the Baptist*. As for Example, those which speak of the *time of his Coming*; viz. before the Final Destruction of the Jewish Nation, when *Shiloh* was to come. And this is expressed in these words, *Before the Coming of the great and dreadful (or illustrious) Day of the Lord*. And those words which speak of his *Office and Business*, do well agree to him also. *He shall turn the heart of the Fathers, &c.* Where the *Septuagint* use the very same word, which the Evangelist makes use of, where *Jesus* speaks of *John Baptist*, and affirms him to be the *Elias* which was to *restore* all things. This agrees also with the words of the Angel, and with the Account which the Jewish Writers give of *John*. And herein *John Baptist* was the perfect Anti-type of the *Tisbbite*; as that word signifies and imports, from the Hebrew Original of it, a *Restorer*, or, *Converter*. And then, in the

the last place, those words, *Lest I come and smite the Earth* (or, Land) *with a Curse*, do very well agree with what *John Baptist* himself said, to awaken the *Jews* to Repentance, from the Consideration of that wrath which was to come upon the *Jews*, in Case of their Impenitence ; of which I spake before.

4. It is very certain that some of the *Jews* are of Opinion, that by *Elias* (mentioned *Malachy, chap. 4. ver. 5.*) is not meant the very Person of *Elias*, but some other Person, like him for Knowledge and Endowments ; who is, for that Reason, called by his Name. *Maimonides* speaks very doubtfully of this Matter : He says, That from the Letter of the Prophets, in the beginning of the days of the Messias, it appears there should be the War of Gog and Magog ; and that before the Battel of Gog, Magog shall stand up, as a Prince in Israel, to prepare their Hearts ; as 'tis said, Behold I will send you *Elijah* the Prophet, &c. And, soon after these words, he says, That some of their Wise Men do affirm, That before the coming of King Messias *Elijah* shall come ; But (says he) all these Matters, and such like, no Man knows how they will be till they come to pass ; For they are Matters hidden among the Prophets ; and the Wise Men have no Tradition

Maimon.
H. Melact.
c. 12.
V. M. B. Is-
rael. de Re-
surrect. p.
313.

tion about them, but what ariseth from the force of the Text; and he adds, That in this Matter they are divided. If these things be so, all the force of the *Jews* Objection against our *Messias*, from this that *Elias* in Person is not come, falls to the ground. As the *Jews* say, That the Soul of *Phineas* entered into *Elias*, because he was a Man of great Zeal like him; so may *John Baptist* be very well called *Elias*, because he was like so great a Prophet; especially, since some of the *Jews* do not understand the Prophet *Malachy*, to speak of the very Person of *Elias*: of which a Learned Writer of our own will give the Reader farther Satisfaction.

Dr. Pocock
Not in Port.
Mos. p. 219.
and his
Comment
on Malach.
4. 5.

And thus having removed that Pre-
tence of the *Jews*, that our *Jesus* cannot
be the *Christ*, because *Elias* did not come
in Person before his Appearance, I shall
proceed; and,

V.

I shall take off the Objections taken
from the words of *John Baptist*, and from
the words of *Jesus* mentioned before; and
then say something to that Belief among
the Ancients, that *Elias* is still to come.

First, I will consider the words of *J. Baptist*
himself; who must needs be able to give
the truest Account of himself. So it was,
that when he appeared publicly, the *Jews*
sent *Priests* and *Levites* from *Jerusalem*,

to ask him, *who art thou?* He appeared in Joh. 1. 19, 20, 21, 22, 23. a time when there was a general Expectation of the *Messias*; as I have elsewhere observed. His Fame grew great; and thereupon the *Jews* were desirous to know *who he is?* i. e. if he were the *Messias*, or what his Office and Character was. To this demand, *John Baptist* answers, first Negatively, by telling them that he is not the *Messias*. This he frankly and sincerely doth; and he confessed and denied not; but confessed *I am not the Christ*. But when they proceeded, and asked him farther, *Art thou Elias?* He saith *I am not*. But when they had urged him farther, to say positively who he was, that they might be able to give an Account to them that sent them, he positively answers this; *I am the Voice of one crying in the Wilderness, &c.* The *Jew* presseth his Objection from these words of *John Baptist*: *Jesus* affirmed that he was the *Elias*; *John Baptist* denies and disowns it. He does it when he is demanded who he was, by *Priests* and *Levites*. 'Tis not likely he would disown it, had he been the promised *Elias*; nor can his words, and those of *Jesus* (*Matt. 17. 12, 13. with Matt. 11. 14.*) who expressly affirms of *John Baptist*, That he was the *Elias* which was for to come, be both true. This is the most that I can make
of

of this Objection. In Answer whereunto, I shall desire the following Particulars may be duly considered:

1. What the *Jews* meant, when they asked *John Baptist* if he were *Elias*? I dare refer this to the *Jews* themselves: They will easily grant that their meaning was, whether he were the very Person of *Elias*, called the *Tishbite*; for him the *Jews* expected, and do so to this day, before the Coming of the *Messias*. This they must grant, or give up their Cause. They will have no Pretence from the Answer of *John Baptist*, if this be not granted to be the meaning of their Question: If this be their meaning, as it is undeniably, *John Baptist* answered truly and sincerely, when he said he was not. And this Answer was direct and clear to the Question; and according to the Sense in which it was meant, and propounded to him. But what advantage the *Jew* can make of it against *Christianity*, I do not see. For we are all agreed, That *John Baptist* was not the very Person of *Elias* the *Tishbite*, nor any other of the ancient Prophets raised from the Dead. The *Jews* had an Expectation of the *Tishbite*; and did suppose some of the ancient Prophets would rise from the Dead, about the time of the *Messias*. (Matt. 16. 14. with Joh. 1. 21. and

and *Luk.* 9. 7, 8.) That which *John* says is, that he is not that *Elias* whom they expected. If it be urged still that this might occasion the unbelief of the *Jews*, and hinder them from receiving *Jesus* for the *Messias*, I desire it may be considered

2. What *John Baptist*, when he was pressed to declare who he was, did, after this, Answer to the *Jews*. *He said, I am the voice of one crying in the Wilderiness, make straight the way of the Lord, &c.* In which words he let them know, That tho' he were not the very Person of *Elias* the *Tishbite*, yet that he was that very Messenger promised in the Prophet *Malachy*, who came to prepare the way of the Lord: That this was his Office, he tells them freely; which was also the Office of that *Elias*, promised in the same Prophet; so that tho' he says he was not the very *Tishbite* (who they thought was promised in *Malachy*) yet that he was that Person who was there meant, and came to discharge the Office assigned him in that Prophet. For the Messenger (*Mal.* 3. 1.) is the same with *Elijah the Prophet* (*Mal.* 4. 5.) Let any Man compare the places with one another, and he will find cause to believe this. *David Kimchi* interprets the Lord (*Mal.* 3. 1.) To be *Messias*: And 'tis then plain, that the Messenger must be meant

Joh. 1. 23.
with *Mal.*
3. 1.

and *Matt.*
11, 10.

Mal. 4. 5, 6.

R. P. Kimchi
in *Mal.*
3. 1.

Abravanel
in *Mal.* 3. 1.

of his fore-runner, or Harbinger. And *Abravanel* himself grants, That by the *Messenger* (*Ch.* 3. 1.) and *Elijah* (*Ch.* 4. 5.) may be meant one and the same Person. And whereas 'tis pretended in the Objection, That *John Baptist*, by denying himself to be *Elias*, hindered Men from believing in *Jesus*; 'tis a mere Pretence and Cavil: For as he did not deny himself to be the same Person meant in the Prophet by *Elias*, so he owns his Office expressly; and does, moreover, Preach *Jesus* Christ to the People, in the following words, *Joh.* 1. 26, 29, 32, 34, 36. Of which I have spoken before. So that he is so far from hindring their Belief in *Jesus*, that he does not neglect to promote it.

Matt. 11.
10, 14.
with *ch.* 17.
10, 11, 12,
13.

Secondly, I shall consider the words of *Jesus*, mentioned before; and which are pretended to be inconsistent with those of *John Baptist*. We find *Jesus* telling the multitude, That *John Baptist* was not only the *Messenger* mentioned in the Prophet, (*Mal.* 3. 1.) but the *Elias* (*Mal.* 4. 5.) which was for to come. And in another place, when his Disciples, upon his mention of his rising from the Dead, asked him saying, *Why then say the Scribes, that Elias must first come?* We find *Jesus* replying thus, *Elias truly shall first come and restore all things.* He grants that there was ground

ground for the *Scribes* affirming that *Elias* must first come. But then he goes on, saying, *Elias is come already, and they knew him not, but have done unto him whatsoever they listed: likewise shall also the Son of Man suffer of them. Then the Disciples understood, that he spake unto them of John the Baptist.* From whence it appears, that *Jesus* affirms *John Baptist* to be the *Elias* which was to come; when yet *John* denies it, as hath been seen before.

It will not be hard to remove this Difficulty, and shew, that the words of *Jesus*, and *John Baptist*, are very consistent one with the other.

1. If we consider, what hath been observed before, what it is that *John Baptist* said; he says he is not *Elias*; and this, to those men who inquire if he were the Person of *Elias*, or that very *Elias* the *Tishbite*. For that this was their meaning, is evident, as hath been shewed before. And *Nonnus* expresseth the meaning of the *Jews* Question, *Art thou Elias?*

———Θσεβίτιδος ἀσὸς ἀγέρης

Ἡλίας ἐρᾶνς;

But he does afterwards own his Office, and the end of his appearance. But this hath been considered before.

2. If we consider what *Jesus* also says: He does not affirm *John Baptist* to be the very Person of *Elias*, or he that was called the *Tishbite*: By no means. He says, indeed, that he is that Person who was promised under the Title of *Elias*; and this is all that his words amount to. He calls him the *Elias which was for to come*; that Person promised, in the Prophet, under the Name of *Elias the Prophet*. That this is his meaning, appears from what he says elsewhere, when he says that *Elias* must *first come, and restore all things*: where he manifestly refers to that place in *Malachy*, where 'tis said, That he *shall turn the hearts of the Fathers, &c.* I have proved already, that there is no necessity to understand the words in *Malachy* of the Person of *Elias*; 'tis enough that they denote one like him. And then the words of *Jesus* are not repugnant to those of the *Baptist*; tho' one say he is not, and the other that he is *Elias*. Tho' he were not the very Person of *Elias*, yet he was the Person designed by that Name in the Prophet.

3. And that this is really the meaning of the words of *Jesus*, is farther evident from our Saviour's words. He says, *and if ye will receive it, this is Elias which was for to come.* It may seem strange that *Je-
sus*

us should say, *if ye will receive it, Or, if you will receive him.* What need of this, if our Saviour had affirmed him to be *Elias the Tishbite*? They expected *him*, and were ready enough to receive him. Besides, had he spoken of the *Tishbite*, *He* would be what he was, whether they received and owned him, or not. But as these words insinuate, that the *Jews* would reject him who came to prepare the way, as well as his Lord; so they sufficiently shew, that when he affirmed him to be *Elias*, he did not mean the very Person, who bore that Name in the days of *Ahab*. *John Baptist* came to turn the hearts of the Fathers, &c. i. e. to convert Men to Righteousness; and they that received him and owned him, helped to verifie that Prediction of him in the Prophet: To them he was, effectually, that Converter and Restorer, which it was foretold he should be.

Matt. 17.
12.

Thirdly, I shall say something to that Opinion among the Ancients, that *Elias* is still to come. That there is such an Opinion amongst the *Greek* and *Latin* Fathers of the Church, no Man can deny: And if there be, the *Jews* will not fail to serve themselves of it. And why may not *they* expect *Elias*, if the *Christians* did so in the Primitive Times? And if *John Baptist*

Augustin in
Johan. c. 1.
Hieronymus
in Matt. 17.
Chrysost.
& *Pho-*
tius in Ca-
ten in
Matt. 1.

were indeed the *Elias* promised in *Malachy*, how comes it to pass that *Christians* themselves expect another?

In answer to this Objection, I shall offer the following Particulars to be considered.

I. That this Opinion of some of the Ancients was a mistake, and had no sufficient ground: And it is no hard Matter to assign the Occasions of that mistake; and they seem to be the mis-apprehending the words of *Jesus*, and of the *Prophet*. When the Disciples had said, *Why then say the Scribes that Elias must first come?* *Jesus answered and said unto them, Elias truly shall first come, and Restore all things.* These words seem to intimate that, when they were spoken, *Elias* was not come: and perhaps some might mistake what *Jesus* meant by *restoring all things*, as that which could not be said of *John Baptist*. But then the following words of *Jesus* put his meaning out of all doubt: *But I say unto you that Elias is come already, &c.* which words the Disciples understood of *John Baptist*. And for the words of the *Prophet Malachy*, they were also mistaken. The LXXII had put the *Tishbite* into the Text; which might be one ground for this Opinion: but then there were two other

Matt. 17.
11, 12, 13.

other occasions from the words themselves. *The great and dreadful day of the Lord*, they understood of the Day of Judgment: and the Threat to *smite the Earth with a Curse*, was understood of the Final Destruction of the Universe. But it hath been shewn already, that there is no Reason to understand the words in that Sense; and for the LXXII, they have put in the word *Tishbite*, of their own Heads. From what hath been said before, we may be assured, That the *smiting the Earth*, does not refer to the Final Destruction of all things; and then there will be no need to interpret the foregoing words of the Day of Judgment.

2. That this is not the Opinion of all *Christians*; and therefore ought not to be objected against *Christianity*: For none of the Doctrines of our Religion, tho' it be the Opinion of some Doctors. It is indeed the Opinion of the Church of *Rome* to this day: But this does not prove it to be a *Catholick* Doctrine, or the universal Belief of *Christians*.

3. But if this Opinion of the Ancients, and of the present Church of *Rome*, were true, and were also universally received by all *Christians*, yet would it be nothing to the Purpose of the *Jews*. For the Ancients held thus, That *Elias* would

appear before the *Second* coming of Christ, as *John Baptist* was the Fore-runner of his *First* appearance. So that they believed a double *Elias*: that the *Baptist* was the *First*; and that the *other* was yet to come, at the end of the World: Whereas the *Jews* object, That *Jesus* is not the *Christ*, because *Elias* in Person is not yet come.

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